2.

THE Royal Charter

Granted unto

KINGS

By GOD himſelf:

And Collected out of his

HOLY WORD

IN BOTH

Teſtaments.

By *THO. BAYLY*, D. D.

Matth. 22.21. Da Cæſari quæ ſunt Cæſaris.

Job 14 7. *There is hopes of a Tree if it be cut down, that it will ſprout again*, &c.

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TO

The Reader.

THE *Author of this Treatiſe is ſo fam'd in moſt parts of* Europe, *both Domeſtick and Forain, that it would be Statute-madneſs to queſtion his Learning or Ability; and his ſufferings for the Royal Martyr* CHARLES *the Firſt of bleſſed Memory, ſufficiently proclaim his Loyalty and Allegiance to his Soveraign. The Subject is as neceſſary in this preſent Age (if we may credit Men of a more than ordinary Mould) to be frequently inculcated, as in any former Times; and it is heartily wiſht, that men qualified for ſuch Arguments in theſe ſcribling Days (wherein the Preſs groans under the inſupportable Burthen of Pamphlets) would employ their Talents in diſcuſſing and elucidating ſuch ſubjects as theſe, to fit the Populace, the* Prophanum Vulgus, *to* Fear God and Honour the King, *rather than inveigh againſt one another by Bitter Sarcaſms and Biting Satyrs.*

The Style is Polite, full of Pulſe, Life and Vi-

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gor, pregnant with Solidity, and embelliſhed with Wit: The Arguments are Irrefragable, and deduced from the ſacred Pages by a Profeſſed Divine *and* Doctor, *who was Converſant with the Scripture-Dialect, and conſequently fitteſt to apply it to the Comfort and Satisfaction of the Reader. In ſhort, the Tractate it ſelf will be it's own Compurgator, and needs no other Voucher. 'Tis* Magnum in parvo; *of ſmall Bulk, but great Weight: The* Iliads *in a nut-ſhell; and the true Proportioniſt may ſoon gueſs* ex pede Herculem, *judge of the exact Symmetry of the largeſt and moſt gigantick Body by a Foot or Finger.*

The Phraſe is Terſe, and can no way diſpleaſe any, but ſuch as fancy an affected whyning Tone, or a Canting (tho pretended Religious) Jargon; and bids defiance to that Scribendi Cacoethes, *that Epidemick Itch of this Paper-pelting Age, or the fouleſt Invectives of the moſt Caping* Zoili. *To avoid prolixitie, I ſhall detain you no longer in the Portal, but freely admit you into the City, and there leave you to reap the undoubted Benefit and Fruit of a ſober and ſerious Peruſal.*

THE

THE Royal Charter GRANTED UNTO KINGS, By GOD himself.

CHAP. I.

Who was the first Founder, or the first that Instituted the Office of Kings.

WE say, some people were the first that desired them, and moved for them, and had them, and chose them. *And all the people went to Gilgal, and there they made* Saul *King before the Lord in Gilgal.* 1 Sam. 11. 15. 1 Sam. 8. 5.

Soft and fair, good people; do not mistake your selves: you desired, and moved for, and would have, and had a King; but God gave him you: *I gave thee a King, O Israel, in mine anger, and I took him away in my wrath,* Hos. 13. 10, 11. According to this, we read, *Acts* 13 21. *They desired a King, and God gave unto them* Saul, *&c.*

And for your making of a King at *Gilgal*; your making was but approving, and applauding him, that was made already: for *Saul* was both made a King, and confirmed King, and executed his Office, before the people are ſaid to have made him King in *Gilgal*: *He was anointed King over Iſrael*, 1 Sam. 10. 1. *He was confirmed by ſigns*, 1 Sam. 10. 2,3,4. *&c. He executed his Office*, 1 Sam. 11. 7, 8.

God { First, Sent; / Secondly, Shewed; / Thirdly, Choſe; / Fourthly, Anointed; / Fifthly, Found } And them out a King, before ever it is ſaid they made him.

Firſt, God ſent him; *I will ſend thee a man out of the Tribe of Benjamin, and thou ſhalt Anoint him to be Captain over my People.*

Secondly, God ſhewed him; for neither the People, nor any of the Saints, nor the *Elders* of *Bethlehem*, no, nor *Samuel* himſelf, *knew* not *where* to find this firſt of Kings, till God ſaid, *This is he, he ſhall reign over my People*, 1 Sam. 9. 17.

Thirdly, God choſe him himſelf. And *Samuel* ſaid to all the people, *See him whom the Lord hath choſen*, 1 Sam. 10. 24. If the people had made him themſelves, or could make him, what needed they to have come unto *Samuel* to bid him, *Make us a King to judge us?* 1 Sam. 8. 5. and to ſay, *Give us a King?* which deprecation was indeed no otherwiſe, than as if they ſhould have deſired *Samuel* to have asked a King for them of the Lord; and ſo it ſeems by the ſequel: for immediately hereupon, *Samuel* went unto the Lord, & declared their importunity; and the Lord ſaid, that *he ſhould hearken unto the voice of the people in all that they ſaid unto him*, verſ. 7. and this moſt

moſt certain and agreeable unto 1 *Sam.* 1. where *Samuel* tells the People, *Ye have this day rejected your God*, &c. *and have ſaid unto him, Set a King over us.*

Fourthly, God Anointed him; *Samuel took a Viol of Oyl and poured it on his head, and kiſſed him, and ſaid Is it not becauſe he hath Anointed thee to be Captain over his Inheritance?* 1 Sam. 10. 1.

Fifthly, God found him out for them, where he was hidden from them: for when all the Tribes of *Iſrael* were come together, and the Tribe of *Benjamin* was taken, the Families of that Tribe drew neer, and the Family of *Matyr* was taken out of thoſe *Families*, and *Saul* the ſon of *Kiſh* from thence, 1 *Sam.* 10. 20, 21. (the ſmalleſt Tribe, the leaſt *Family*, the pooreſt *Benjamite*; as ſhewing us, that Kings were not to have derivation from the mighty People, but from the Almighty God, 1 *Sam.* 9. 21.) the People ſought him, but they could not find him; ſo that they were fain to enquire of the Lord for him, and *the Lord ſhewed them where he had hid himſelf in the ſtuff*, 1 Sam. 12. 22. ſo that all that the people had to do either in the Election, Inſtitution, Nomination, Creation, or Invention of their firſt King, was (when God had done all this) to ſhout, and ſay, *God ſave the King*, 1 Sam. 10. 24. And for their making a King after all this in *Gilgal*, it could be no otherwiſe than their approbation of him, who was thus made by God already.

Neither was God only the Founder of the firſt King of the *Jews*, but of all the reſt alſo: He was *David's* Founder too; *I have found* David *my ſervant, with my holy Oyl have I Anointed him*, Pſal. 89. 20. It was well for *David*; for he ſhould have been but a poor King, if he had been but of the Peoples finding; and it may be they would not have known what to have made of him when they had found him. *David* was not *filius populi*,

li, but *Dei*; *the Son of God*, not of the People: *Pſal.* 89. 26. He was neither exalted of the People, nor choſen of the People; *I have exalted one choſen out of the People*, ſaid God, (verſ. 19.) but the exaltation was Gods, and the *choice* not of, but out of the People.

Kings are not Children of the *moſt voices*, but of the *moſt High*, Pſal. 82. 6. yet the approbation of the People may ſerve *ad pompam*, but not *ad neceſſitatem*; it may add ſomething to the Solemnity, but nothing to the Eſſence of Conſtitution: What was Divinely given, may be Humanely received; and ſo are Kings.

Neither will we ſpeak of the King, or the firſt of the Kings of *Judah* or *Iſrael*, but we will go along with the firſt King that e're was read of (if there be not books ancienter than the books of *Moſes*) and that was *Melchiſedec* King of *Salem*: this *Melchiſedec* is ſaid to have neither Father *nor* Mother; it could not be ſaid ſo in regard of his perſon, for we all know who he was, and who his Father and Mother were; he was *Sem*, the eldeſt Son of *Noah*: but it was ſaid ſo, in reſpect of his Office; ſhewing us, that Kings, they are not the Offſpring of Men, but an Emanation from the *Deity*; and teaching us, that as Kings are not of the Peoples making, ſo they ought not to be of the Peoples marring; and as they are not the Founders, ſo they ought not to be the Coufounders of them: *Cujus eſt inſtituere, ejus eſt abrogare*; they that inſtitute, may abrogate; they that make, may un-make; what thou buildeſt thy ſelf, thou mayſt lawfully pull down; thou mayſt *diruere*, *ædificare*, *mutare*, *quadrata rotundis*; but if thou deſtroyeſt that which another hath built, thou mayſt chance to be ſued for dilapidations. If a Limner draw a picture, he may alter and change it, and if he diſlike it, raſe it out at his pleaſure; or if a Carver or Ingraver miſlike his own hand-

handy-work, he may deſtroy it when he pleaſes: but if God makes a man after his own Image, and creates him after his one Similitude, we offend God in a high degree, when we cut off or deface the leaſt part or member of his handy-work.

Now Kings are lively repreſentations, living Statues or Pictures, drawn to the life, of the great Deity; theſe Pictures, for their better continuance, are done in Oyl: the colours of the Crown never fade, they are no water-colours. As Kings with their own Statues will not be angry, though time and age devour them; yet they will not ſuffer them ſpitefully to be thrown down, or ſhot againſt: So God, though he will ſuffer Kings to die like men, and fall like other Princes; yet he will not ſuffer his Character ſpitefully to be raſed, or his Image defaced; but though he will have them die like men, yet he will have them live like Gods. And if all this be not proof ſufficient, you ſhall hear God the Father, God the Son, and God the Holy Ghoſt affirm as much. God the Father plainly affirms, *John* 10. 34. *Dixi, Dii eſtis*, I have ſaid ye are Gods; but if the ſtroke had been in the People, then it ſhould have been, *Nos diximus, Dii eſtis*, We have ſaid ye are Gods. God the Son told *Pilate*. *Thou ſhouldſt have no power except it were* (data deſuper) *given from above*; but if the People had given him that power, then it ſhould have been, *Thou ſhouldſt have no power, except it were* (data deſubter) *given from beneath*. And I am ſure the Holy Ghoſt tells us, *Per me Reges regnant*, by me Kings Reign; but if they Reign by the ſuffrage of the People, then it ſhould have been *per nos*, according to the modern Dialect, they *Reign by us*, and as long as we think fit; and when we think it fit no longer, they ſhall Reign no more: they received their Authority from us, and we may recal it when we pleaſe, and depoſe them when

when we liſt; for they are but Proxies and Attornies of the People. See *Buch. de jure Regni*; *Fickerus & Renecherus*, &c. little thinking how by this powerful Doctrine of theirs, they (quite contrary to the Word of God) deſtroy the higher powers, and give the whole Trinity the lye at once. And if theſe teſtimonies are not ſufficient, I know why they are not, Becauſe they never were confirmed by Act of Parliament.

CHAP. II.

Whether the People can make a King or not.

IF the Queſtion be asked, whether the People do make the King, or not; I could no more grant it, than I ſhould grant, that the people made Heaven: but if you ask me, whether the people can make a King (ſuch a one as they uſe to make;) if they have not one already of Gods making, they may: ſuch are Kings and no Kings; not *Reges*, but *Regentes ad placitum*. Kings by Election, are alwayes Kings upon condition; and where the condition is ſo little worth, the obligation is the leſs, and but ſmall ſecurity will be be required. For my own part, I ſhould be a ſhamed to wear a Crown on my head, when the People muſt Raign, and the King ſtand under the Penthouſe: and I had as live they ſhould make me a *Jack a Lent*, for Apprentices to throw their Cudgels at, as to make me a King to be controuled by their Maſters, and every Tribune of the People. For as an invitation to a Dinner where there is no Meat, is but a diſtaſtful Banquet; ſo the name of a King without its *adjuncts*, is but a ſavourleſs renown: and indeed, ſuch as they are not *Actu Reges*, they do but *agere Regem*; they are not actual

actual Kings, they do but act the part of a King: and I hold him that acts the part of a King an hour upon the Stage, to be as real a King for his time and Territories, as the beſt King by Election, who is choſen but for his Life. Herein conſiſts the difference: as the one muſt act his part as the Poets pleaſe, ſo the other muſt act his part as the People pleaſe; they muſt have their parts given them, they muſt act it accordingly; they muſt not ſo much as tread the Stage awry; their ſubjects are both Spectators and Judges; and it lies within the favour of the next Society, whether or no the Son ſhall come to act the Fathers part. Such Kings as theſe, the People may make; but to make a *Sacred* and *Anointed* King, an Eſtabliſhed & Succeſſive *Monarch*, a King that hath this *Hereditatem* in him, a King that hath this *Noli me tangere* about him; whoſe Writs were alwaies termed *Sacri apices*, whoſe Commands *Divalis juſſio*, whoſe Preſence *Sacra Veſtigia*, whoſe Throne is the Lords, whoſe Scepter is his Rod, whoſe Crown is his favour, and whoſe Repreſentation is of himſelf; the People can no more make ſuch a Deity, than ſo many Tapers can make a glorious Sun, or ſo many ſparks of ſprey and faggots can make a firmament of Stars.

CHAP. III.

What is meant by Anointing of Kings.

ANointing, in ſeveral places of Scripture, betokens ſome ſpiritual grace, as *Jam.* 5.14. *Call the Elders of the Church, and let them pray over the ſick, Anointing him with oyl in the Name of the Lord:* which the Roman-Catholicks call Extream Unction; though now of

adaies, we only make uſe of the Extremity, and leave out the Unction: and therefore ſome will have the Anointing of Kings to ſignifie ſome Spirituall Grace alſo, which ſhall inable him with Religion and aptneſs to Govern well; which when they ceaſe to do, their Anointing falleth off, and they ceaſe to be *Kings:* if they be not good, they are none of Gods Anointed; and if they be not his Anointed, they care not whoſe they are. This Doctrine hath cauſed the ſhedding of more Bloud than there is now running in the veins of living Chriſtians; whereas the truth is, it is neither Religion, nor Virtue, nor Grace that is meant by this Royal *Anointing*. *Cyrus* was *Chriſtus Domini* as well as *Joſias*, and *Saul* as well as *David:* If Religion were that that did the deed, then *Cyrus* had not been the Lords *Anointed*; if Vertue, then not *Saul*; if Grace, neither: If Religion make Kings, then there ſhould have been of old no Kings, but thoſe of Chriſtendom. It is *Jus regnandi* that he meant by this Royal Anointing; and Royal *Unction* confers no grace, but declares a juſt Title only: *Unxit in Regem*, he Anointed him King, includes nothing but a due Title; excludes nothing but Uſurpation; gives him the Adminiſtration to Govern, not the gift to Govern well; the right of Ruling, not of Ruling right. Kings are Anointed with *Oyl*, to ſhew, that as they have Thrones to ſignifie that they are the Ciſtern of Juſtice; and Crowns, to ſignifie that they are the Fountains of Honours; and Scepters, to ſignifie, that the hands which hold them are the Magazines wherein the whole Strength and Ammunition of Kingdomes are repoſed: ſo Anointing is a ſacred ſignature betokening Soveraignty; Obedience to the Throne, Submiſſion to the Scepter, Allegiance to the Crown, and Supremacy to the Oyl, muſt needs be given; for Oyl will have it. Pour Oyl, and Wine, and Water, and

nies

Vinegar, or what other liquor you please, together, Oyl will be sure to be the uppermost: the three first ceremonies make him but High, Mighty, and Puissant; but the last only makes him Sacred: and therefore some have mantained, that a King is *mixta persona cum Sacerdote*; whether he be so or no, I will not here insist; but sure I am, that there is much Divinity in the very Name and Essence of Kings; which duly considered and believed, that Kings are thus Sacred (as we ought, and Gods Word informs us) we would take heed how we touch, take warning how we tear and rend in peces, as much as in us lies (with those leaden Messengers of Death (with their gunpowder-Commissions) to fetch the higher to the lower Powers, and make the King a Subject to the Subjects wills) the Sacred Person of so great a Majesty: whereas the cutting off but a peice of the lappe of *Sauls* garment, hath checkt a greater spirit, than the proudest riser up against his Soveraign: We would not speak so despicably of the Lords Anointed; What is the King? he is but a Man, he is but one; he hath a Soul to be saved as well as others. For though all this be true, yet the end for which all this is said, is most false and abominable; for though it be true, that the King is but a Man, yet it is also true, that that Man is *the Light of Israel*, 2 Kings 8. 19. We must take heed how we put it out. And though it be true, that such a piece of silver, is but a piece of silver; yet as it bears *Cæsars* Image and Superscription upon it, it is more significant; and if thou either *pare* or *impair* it a jot, if thou art found either clipping, or diminishing of it in the least degree, thou dost it to the prejudice of thine own life. So though a King be but a man as in himself, yet as he bears the representation of God, and hath his character stamp'd upon him, he is some-what more, if you will beleeve him

that ſaid *Ye are Gods*, Pſalm 82. 6. and therefore we muſt take heed how we debaſe or detract from them who repreſent ſo great a *Deity*, who by reaſon of their proximity and neerneſs unto God, in ſome reſpects, are moſt commonly of more diſcerning ſpirits than ordinary men: for *Mephiboſheth*, when his ſervant had ſo grievouſly ſlandred him to *David*, he makes but a ſhort complaint; *My ſervant hath ſlandred me*; but (as if he ſhould ſay, I need not tell thee much, thou haſt wiſedome enough to find it out) *My Lord the King is as an Angel of God, do therefore what is good in thine own eies*: Therefore becauſe thou art as an Angel of God, and thy ſelf art a good intelligencer, as all Angels are, do what is good in thine own eies. As if he ſhould have ſaid, If thou doeſt only that which ſeemeth to be good in other mens eyes, it may be they will perſwade thee that the thing was true, wherein my ſervant ſlandred thy ſervant poor *Mephiboſheth*, and he ſuffer wrongfully. I am of opinion that God gives to every King to whom he communicates his name and authority, this extrordinary gift of diſcerning; but becauſe they do not ſometimes make uſe of it to the end it was beſtowed upon them, *viz.* (the better Government of their ſeveral Dominions) but are contented to ſee and diſcern with other mens eyes, and to have falſe ſpectacles put upon their noſes, whereby many a good man ſuffers; God in his juſtice gives them over, that in their own particular, and wherein their own greateſt good is chiefly concerned, they ſhall make leaſt uſe of their own judgements and advice, and wholly give themſelves to be overſwayed by the advice of thoſe, whoſe judgements perhaps are not ſo good as their own, and whoſe intentions (it may be) are no better than they ſhould be.

It is written that *the hearts of Kings are in the hands*

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of the Lord, and he diſpoſeth them as ſeemeth beſt to his heavenly wiſdome. Certainly I would take a little advice from that heart, that is ſo directed by that hand: the Kings head never plotted treaſon againſt the Crown, and no man can wiſh better to his Majeſty than the King. I ſpeak not this in derogation either of the Great or Privie Councel (for it is written, *In the multitude of councellors there is ſafety*) but in defence only of theſe ſons of Oyl, who are Supreme in both. And as it is true that the King is but one man; ſo it is alſo true, that one man is worth ten thouſand of the People; *Thou art worth ten thouſands of us*, (though all his Worthies were in place) 2 *Sam.* 18. 3. And though it be true, that the King hath a Soul to be ſaved as well as others; yet it is alſo true, that he ſhould have no body to be Crucified by his Subjects. And out of this diſ-eſteem of the perſon, the Ceremonies of State (as Anointing, ſitting in Thrones, holding of Scepters, and Coronation it ſelf) begin to be exploded now a daies; and who look'd for it otherwiſe? when the lawful and decent Ceremonies of the Churchwere called Reliques of Popery, and raggs of the whore of *Babylon*; was it otherwiſe to be expected, but that they would call theſe Ceremonies of State, *Theatri pompa*, Stage-plaies, Toyes? Tuſh, ſay they, what need all theſe fopperies? a Kings Throne is his Juſtice, his Crown his Honour, his Scepter and chiefeſt ſtrength, the Peoples Hearts; his holy Oyl, is his Religion, and zeal to Gods Glory. And ſo it is, what then? may we not have the ſigns, and the things ſignified alſo? becauſe the true receiving of the Communion, is the receiving of the body and bloud of Chriſt by faith; therefore ſhall we have no Bread and Wine? or becauſe that true Baptiſm is the waſhing away of original ſin, with the laver of Regeneration

See Buch. de Jure Reg.

ration; therefore ſhall we have no water powred on the Child? We have Scripture for theſe Ceremonies, and I am ſure we have no Scripture for the aboliſhing of them, but rather Scripture for their continuation for ever. *Reges in ſolio collocat in perpetuum:* God eſtabliſhes Kings upon their Thrones for ever, *Job* 36. 7.

CHAP. IV.

Why are they called the Lords Anointed.

THe Lords Anointed, is as much as to ſay, the Lords *Chriſt*; and *Chriſti* ſignifieth *Anointed ones.* In the Hebrew you ſhall read it, *Who ſhall lay his hand upon the Lords* Meſſiah? for *the Lords Anointed*, 1 Sam. 26. 9. In the Greek, *Who can lay his hand upon the Lords Chriſt?* Kings are taken into the Society of Gods Name; *Dixi, Dii eſtis*, I have ſaid ye are Gods; and here, into the Society of Chriſts Name: and all to terrifie Subjects from lifting up their hands againſt the Lords Anointed, as much as if he were God or Chriſt himſelf.

Again, Kings are not termed *Uncti Domini* (for that were no Prerogative to them at all) but *Chriſti Domini*; for not only perſons, but things alſo, were Anointed under the Law; not only Kings, but Prieſts and Prophets likewiſe; neither did it reſt there, but it extended to the Tabernacle it ſelf, and ran down to the veſſels thereof, even to the very Fireforks, Aſhpans, and Snuffers: but unto whom ſaid he any time, *Tu es Chriſtus meus*, Heb. 1. 4, 5. but unto Chriſt, and Kings? to Chriſt once, *Luke* 2. 26. to Kings thirty two times throughout the Bible. Four times by God himſelf, Kings

are

are called *Chriſti mei*, mine Anointed; ſix times to God, *Chriſti tui*, thine Anointed; ten times of God, *Chriſti ejus*, his Anointed; twelve times in terms terminant, *Chriſti Domini*, the Lords Anointed: and therefore the old Tranſlator obſerved it rightly, when in the ſame word, in the Hebrew and the Greek, he ſpeaks of the Prieſt, he tranſlates it *unctus*; but when of the King (alwaies) *Chriſtus*.

And as they are not *uncti*, but *Chriſti*; ſo they are not *Chriſti populi*, but *Chriſti Domini*; not the peoples Anointed, but the Lords Anointed: there may be a Maſter of the Ceremonies, but there muſt be no maſter of the Subſtance; they are the Lords Chriſts, and they hold their Kingdoms under him, in Kings ſervice; neither are the Kingdoms of the Earth any bodies elſe but Gods: *The Kingdoms are Gods*, Dan. 4. 17. neither are they at any mans diſpoſing but his; *He giveth them to whom he pleaſeth* (loco citato) therefore for whoſe they are, they are the Lords; and for what they are, they may thank him and none elſe.

Secondly, They are the Lords, becauſe that by him, and in him, and through him, they have their Dominion and Regiment, from him they have their Crowns, from his hands their Coronation: *Diadema Regis in manu Dei*, Eſay 60. 3. The Royal Diadem is in the hand of God, and out of that hand he will not part with it ſo much, as for another to place it upon the Kings head; but it muſt be *tu poſuiſti* (*tu Domine*) Thou, O Lord, haſt ſet a Crown of pure gold upon his head; *Pſal.* 21. 3.

The Emperours uſed to ſtamp their Coyn with a hand coming out of the Clouds, holding a Crown, and placing it upon their heads. We have no ſuch *Hieroglyphicks* in our Coyn, as a hand coming out of a cloud; but we have grace from Heaven, *Dei gratia*; ſo that there is not a

King,

King but may ſay with the Apoſtle, *Gratia Dei ſum qui ſum*, by the grace of God I am that I am: and indeed, Kings are Kings, as *Paul* was an Apoſtle, *not of men, neither by man, but by God.*

Thirdly, they are the Lords Chriſts; becauſe, not only their Crowns are in the hands of the Lord, but he puts the Scepter into theirs; nay, the Scepters which Princes hold in their hands, are God's Scepters, being there, *virga Dei in manibus ejus*, It is Gods rod that is in their hands, *Exod.* 17. 9. and therefore right is the *Motto* (and reaſon is it that they ſhould be eſteemed the Lords anointed) *DIEU ET MON DROIT*, GOD AND MY RIGHT; none elſe have to do with it; the Scepter of a Kingdom in the hands of a King, is the livery & ſeizin which is given him by God of the whole *Militia* within his Dominion; they that take away that, put a reed into the hand of *Chriſts Anointed*: and why ſhould it be expected that they ſhould deal otherwiſe with Chriſts Anointed, than they did with Chriſt himſelf, firſt put a Reed in his hand, and afterwards a Spear into his heart?

Fourthly, Kings are the Lords Anointed, becauſe they ſit upon his Throne: *ſidebat Solomon in Throno Dei*, Solomon *ſate upon Gods Throne*, 1 Chr. 29. 23. but if *Solomon* ſhould have lived in theſe our days, inſtead of his *ſix ſteps to his great Throne of Gold and Ivory*, he ſhould have ſix ſtep to his Throne, for the Gold and Ivory ſake; inſtead of having a Footſtool of Gold under his feet, he ſhould have much ado to keep a Crown of pure Gold upon his head: inſtead of hands to ſtay his Throne, he ſhould have hands enough to *pull it down, and caſt it to the ground*: and inſtead of *two and twelve Lyons fixed on each ſide as a guard unto his Throne*, he ſhould have found many Lyons, without regard,

regard, running up and down, ſeeking how they might deſtroy him.

Laſtly, Kings are the Lords Anointed, becauſe they are anointed with his own Oyl; *Oleo ſancto meo, with my holy Oyl have I anointed him*, Pſal. 89. 20. It is not with any common, or vulgar Oyl, or Oyl that any laies claim to but himſelf; but it is *Oleo meo*, my Oyl: neither is it Oyl that was fetch'd out of any common Shop or Warehouſe; but it is *Oleo ſancto*, with holy Oyl; Oyl out of the Sanctuary. And no queſtion but this is a main reaſon (if they would ſpeak out) why ſome have ſuch an aking tooth at the Sanctuaries, becauſe they maintain in them Oyl for the Anointing of Kings. But if the Alabaſter-box were broken, the Ointment would ſoon be loſt: If they could perſwade the King out of the Church into the Barn, they would ſoon pull a Reed out of the thatch, to put into his hand inſtead of a Scepter; or if they could get him to hear Sermons under a hedge, there would not be materials wanting to make a Crown of Thorns to pleat it on his Head. Thus you ſee the reaſons why Kings are called the Lords Anointed, becauſe the Lord hath appropriated them unto himſelf; not in a common and general way, but in a particular and excluſive manner: *My King, my Kingdom, my Crown, my Scepter, my Throne, my Oyl.* Where is there left any place for claim? pride may thruſt down Angels out of Heaven, and violence may crucifie the Son of God; But (all theſe things conſidered) *who can ſtretch forth his hand againſt the Lords Anointed, and be guiltleſs?* 1 Sam. 26. 9.

CHAP.

CHAP. V.

Whether bad Kings be the Lord's Anointed, or not.

THey are: for they are of the Lord's ſending and appointment, as well as the good. *I will ſet an evil man to rule over them* (ſaith God) and, *I gave them a King in mine anger*, Hoſea 13. 11. which King was *Saul*, which *Saul* was a Tyrant, which Tyrant was the Lord's Anointed when he was at the worſt. You cannot have two better witneſſes than *David*, and the Holy Ghoſt, 1 *Sam.* 26. *Cyrus* was a Heathen *Perſian*, and one that knew not God; yet for all that, *Hæc dicit Dominus Cyro Chriſto meo, Thus ſaith the Lord to Cyrus mine Anointed*, Eſay 43. 4. *Nero* was no good Emperour, but a Monſter of Mankind, yet Saint *Peter*, in whoſe dayes he wrote his Epiſtle, commanded all Chriſtians to *ſubmit* to him, 1 *Pet.* 2. 13.

Hazael, whom the Lord fore-ſaw, and fore-ſhewed unto his Prophet *Eliſha*, to be the deſtroyer of his people of *Iſrael*, and one *that ſhould make them like the duſt by thraſhing*, 2 *King.* 13. 7. one that will *ſet their ſtrong holds on fire, ſlay their young men with the ſword, daſh their children againſt the wall, and rip up their women with child*; inſomuch that it made the Prophet weep to foreſee all the miſeries that ſhould happen, 2 *King.* 8. 12. inſomuch that it made *Hazael* himſelf (when he was told thereof) cry out, *Is thy ſervant a Dogge, that he ſhould do all theſe things? verſ.* 13. yet for all this, God will have him to be King, and it be but to ſcourge his people; *The Lord hath ſhewed me that thou ſhalt be King over Syria*, verſ. 13.

Julian,

Julian, when from his Chriſtianity he fell to flat *Paganiſm*, yet this Anointing held; no Chriſtian ever ſought, no Preacher ever taught to touch him, or reſiſt him in the leaſt degree: for whilſt the cruel and bloudy Emperours were perſecuting the poor Chriſtians, they were fitting their necks for the Yoke, and teaching one another poſtures, how they might ſtand faireſt for the ſtroke of Death. And this was not *quia deerant vires*, becauſe they could not help it; for the greateſt part of *Julian's* Army, and the moſt part of his Empire, were Chriſtians. As *Tertullian* ſaith in his Apologetical defence of the Chriſtians of thoſe times, *Una nox pauculis, &c. One night with a few firebrands will yeild us ſufficient revenge, if we durſt, by reaſon of our Chriſtian obligation.* And ſhews how *they neither wanted forces, or numbers*; and that neither the *Moors, or the Perſians, or any other Nation whatſoever, were more mighty or more populous then they:* and how they *filled all Places, Towns, Cities, Imperiall Palaces, Senates, and Seats of Judgment*; *and that they could do any thing, in their revenge, if it were any thing lawful:* but this *Anointing* was the thing that kept the ſwelling down, and hindred the corrupt humours from gathering to a head. And therefore it is not as *Stephanus, Junius, Franciſcus, Hottomanus, Georgius, Buchananus, Ficklerus & Renecherus*, with the reſt of the pillars of the *Puritan Anarchy*, do anſwer (being gravel'd at the practice of the primitive Chriſtians, and thoſe precepts of the holy Apoſtle) that the Church then (as it were ſwathed in the bands of weakneſs) had not ſtrength enough to make powerful reſiſtance; and therefore, ſo the one taught, and the other obeyed: but if this doctrine were allowable, then would inevitably follow theſe two groſs abſurdities:

1. That the Pen of the holy Ghoſt (which taught

ſubmiſſion even to the worſt of Kings) was not directed according to the equity of the thing, but the neceſſity of the times.

2. That either the holy Ghoſt muſt turn Politician, and become a time-ſerver, or elſe the Church muſt loſe the means of it's being and ſubſiſtence. Whereas we know the contrary ſo well, that when *Acies Eccleſiæ* was ſo far from it's *bene ordinata*; that when all the Soldiers fled, and the Life-guard was routed, the Lord of Hoaſts (the General himſelf) taken Priſoner; yet then, like the Sun looking biggeſt in loweſt eſtate, ſo the Son of Righteouſneſs, *Think ye not that I can pray unto my Father, and he will ſend Legions of Angels?* And rather than God's children ſhall be oppreſſed by a company of *Egyptians*, (if it be his pleaſure to deliver them) he can, without the drawing of one Sword, turn Rivers into bloud, produce an Army of Froggs to deſtroy them; and rather than they ſhould be neceſſitated for lack of means, ſend ſwarms of Flies, that may ſerve them, in the ſtead of ſo many reſcuing Angels: and therefore it was not any neceſſity, that the Church was, or could be in, that procured in the Apoſtles, or the firſt Chriſtians, either that Doctrine, or that Uſe: it was not diſability, but duty; not want of ſtrength, but a reverend regard of the Lord's Anointed, that wrought theſe effects in both. Let the People be never ſo many and mighty, and the Princes of the people never ſo wicked and cruell, *mos gerendus eſt*, we muſt obey them; not in the performance of their unjuſt commands, but in ſubmiſſion to their juſt authority; if not by our active, yet by our paſſive obedience: if not for their own ſakes, yet *propter Dominum*, for the Lords ſake; if not *for wrath*, yet *for conſcience ſake*, *Rom.* 13. 5. If it goeth againſt thy conſcience, ſay as the people were wont to ſay when they fell down

down before the Aſs that carried the Image of the Goddeſs *Iſis* upon his back, *Non tibi, ſed Religioni.* If thy conſcience condemns thee, God is greater than thy conſcience; and we muſt look what he commands, as well as what ſhe dictates; the one may be miſled, the other cannot miſlead; ſacrifice may be either pleaſing or diſpleaſing to the Lord, but obedience was never faulty: thou maiſt offer the ſacrifice of fools, when thou thinkeſt thou doeſt well; but upon how ſure grounds goes he, who can ſay with the Prophet in all his actions, *If I have gone aſtray, O Lord, thou haſt cauſed me to erre*; never deviating from the expreſs of his Word? Now God gives us expreſs command, that we ſhould not touch his Anointed, what condition ſoever they are of: *Nolite Tangere Chriſtos meos, Touch not mine Anointed*; and where Gods rules are general, we muſt not put in exceptions of our own; for the wickedneſs of a King can no more make void God's ordinance, of our obedience unto him, than mans unbelief can fruſtrate Gods decree in us, *Rom.* 3. 3. Let *Saul* be wicked, and let wicked *Saul* be but once Anointed, *David* ſtates the queſtion neither concerning *Saul*, nor his wickedneſs, but whether he being the Lords Anointed (there's the buſineſs) it is lawful to ſtretch forth a hand againſt him: *Who can ſtretch forth his hand againſt the Lords Anointed and be guiltleſs?* 1 Sam. 26. 9.

CHAP. VI.

Whether, upon any pretences whatſoever, it be lawful to depoſe, murder, or ſo much as to touch the Lords Anointed?

1 *Sam.* 24. 5. THere was the firſt time that ever it was put to the Vote, whether a King might be put to death or not; but it was reſolved upon the queſtion in that Parliament, *Ne perdas*, deſtroy him not. It is well that *David* had a Negative voice, or elſe it had been but a bad preſident for Kings; it is well that the men with whom *David* had this parley, would hearken unto Reaſon, and let that ſway them, otherwiſe *David* might have been forced to flie as faſt away from his own men, as he did at firſt from *Saul:* for there wanted no Lay-preachers then, to preach the deſtruction and ſlaughter of Princes, under the pretences of wicked Government and Tyranny; who had the trick then, as well as now, to couch their foul meaning in good words and Scripture-phraſe, with a *dixit Dominus*, when the Lord ſaid no ſuch thing; as *Davids Zealots*, 1 Sam. 24. 5. *This is the day whereof the Lord ſaid unto thee, I will deliver thine Enemy into thine hand, and thou ſhalt do unto him* (what?) *as ſhall ſeem good unto thee*; that is, thou ſhall murder him, that was their meaning: though the word was a good word; and we do not read where the Lord ſaid any ſuch thing at all. So *Abiſhai*, 1 Sam. 26. 8. *God hath delivered thine enemy into thine hand:* what then? therefore let me ſmite him. No ſuch matter; *David*

David denies the conſequence; as if he ſhould have ſaid, *God hath delivered him into my hand*, but I will make no ſuch bad uſe of his deliverance; I had rather hereby ſhew him his own error, and my innocence, than any way ſtretch forth my hand againſt him, for he is *the Lords Anointed.* And when ſleep had betrayed *Saul* to *David's* power, in the trench, and made the King a ſubject for *Davids* Innocence, he eſteemed himſelf but as a Partridge in the Wilderneſs, when he might have caught the Eagle in the neſt: he pacified *Sauls* Anger, by enabling his power to hurt; *ſent him his ſpear* (it ſeems he did not think it fit to keep the Kings Militia in his hands) and humbly beggs, *Let not my blood fall to the earth*; when, if it had not been for *David*, *Abiſhai* would have ſmitten *Saul* unto the earth at once, ſo that he needed not to have ſmitten him the ſecond time: but *David* would not; deſtroy him not, ſaith he; and his reaſon was, *Quis poteſt? Who can ſtretch forth his hand againſt the Lords Anointed, and be guiltleſs?*

Another moſt notable Demonſtration of *Davids* Innocence, and ſubjection unto a hard Maſter, a moſt Tyrannical King, cruel *Saul*, we have 1 *Sam.* 24. When in the Cave of *Engedi David* might have cut off *Sauls* head; like precious Oyntment, he deſcends only to the skirts of his garment, and with a *Quid feci?* checks himſelf, and beſhrews his heart that he had done ſo much; and upon a little looking back of *Saul* (as if he had put on Rayes of Majeſty) *David* bows, and ſtoops with his face to the earth to him, when he might have laid his honour in the duſt; calls him *my Father*, when that father came to ſacrifice him upon the mountains; and (*Iſaac-like*) nothing but *See my Father*, when he could ſee nothing but fire, and ſword, and himſelf alſo

the

the lamb, ready for the ſacrifice. A true *Iſaac* (*though many young men ſtaid behind with the Aſs*) will after his father, though he have fire in one hand, and a knife in the other, ready for to ſacrifice his follower. A right *David*, and he that is a man after Gods own heart, though he could bite to death, and gnaw into the very bowels of his Soveraign, yet he will aſſume no further power to hurt, than to the biting of a Flea; *After whom is the King of Iſrael come out? after a Flea? after whom doth* Saul *purſue? after a dead Dog?* when he might have caught the Lyon in the toyl. I could eaſily be endleſs in inſtances of the like nature: as our Saviour Chriſts obedience to the death, under the Reign of *Tiberius*, his Diſciples under *Nero*, *Claudius* and *Caligula*, whoſe Governments were oppoſite to the propagation of the Goſpel, as themſelves were enemies to the propagators of it; yet we ſee they never attempted the alteration of the one, or the deſtruction of the other: yet Chriſt could do much if he pleaſed; and if the Napkins of Saint *Paul*, and the ſhadow of Saint *Peter*, could cure diſeaſes; if a word out of their mouths could ſtrike men and women dead in the place; if an Oration at the Bar, could make a King tremble on the Bench; then ſurely you will confeſs, that his Diſciples could do ſomething: Yet nothing was done or attempted againſt thoſe wicked, cruel, and Pagan Emperours. One inſtance ſhall ſuffice for all: what miſchief or injury could be done more to a people, than *Nebuchadonozor* King of *Babylon* did unto the *Jews*, who ſlew their King, their Nobles, their Parents, their Children, and Kinſfolks; burn'd their Country, their Cities, their *Jeruſalem*, their Temple, and carried the reſidue (who were left alive) Captives with him to *Babylon*? And now behold (then) *Nebuchadonozor's* good Subjects! will you hear what advice the Prophet

Daniel

Daniel gives them for all this? Baruch 1. 11. *Pray you for the life of* Nebuchadonozor *King of* Babylon, *and for the life of* Balthazar *his ſon, that their days may be upon earth as the day of heaven, and the Lord will give us ſtrength*; (what to do? to wage War againſt him?) *and lighten our eyes* (what, with new Revelations how they may be reveng'd? O no) *that we may live under the ſhadow of* Nebuchadonozor *King of* Babylon, *and under the ſhadow of* Balthazar *his ſon, and that we may ſerve them many days, and find favour in their ſight*; truly ſhewing that a King is *Alkum*, Prov. 30. 31. *One againſt whom there is no riſing up*; that is, not upon any pretences whatſoever. There can be no pretences whatſoever more fair and ſpecious, than thoſe of defending the Church, and redreſſing the Commonwealth. For the firſt, if Religion be any thing puſhed at, think you that Rebellion will keep it up, or that it ever ſtood in need of ſuch hands? when God refuſed to have his Temple built by *David*, becauſe he was a fighter of the Lords Battails, think you that he will have his Church defended by fighters againſt the Lord's Anointed? To defend Religion by Rebellion, were to defend it by means condemned by the ſame Religion we would defend; and to reform or redreſs the Commonwealth by Inſurrection and Rebellion, were to rectifie an errour with the greateſt of all miſchiefs; no Government worſe than a Civil War, and the worſt Governour is always better than the beſt Rebel. *Rebellion is as the ſin of witchcraft, and ſtubbornneſs is as Idolatry:* and how perilous a thing it is for the Feet to judge the Head, the Subjects to chuſe what Government and Governours they will have, to condemn what and whom they pleaſe, to make what pretences and ſurmiſes they have a mind to, this Kingdom by woful experience hath had ſad reſentments.

Imbeci-

Imbecilities and weakneſſes in Princes, are no arguments for the chaſtiſements, depoſing, or murdering of Kings; for then giddy heads will never want matter or pretences to cloak their Rebellion. Shall *Moſes*, becauſe *Pharaoh* was an Oppreſſor of Gods people, and had hardned his heart, and would not let the *Iſraelites* depart, therefore inflict puniſhments upon *Pharaoh*, or ſo much as depart without his leave? Though *Moſes* could inflict puniſhments upon the whole Land, yet his Commiſſion never went ſo far, as to touch *Pharaoh*, in the leaſt degree: though ſwarms of Flies came into the houſe of *Pharaoh*, and Frogs entred into the Kings chamber; yet we read not that they ſeized on *Pharaohs* perſon: there were *Lice in all their Quarters*, ſaith the Pſalmiſt, and there became *Lice in man and beaſt*, upon the ſmiting on the duſt; but none were ſmitten on the perſon of the King: Boyls and blains were upon all the *Egyptians*, and upon the Magicians, ſo ſore, as they could not ſtand in the preſence of *Pharaoh*; but they were not on *Pharaoh*, that he could not ſtand himſelf: *Pharaoh* his eldeſt ſon may die; but *Vivat Rex*, *Pharaoh* muſt not be touch'd. Did *Abſalom* do well to conſpire againſt his Father, though he defil'd *Uriahs* bed, and cloaked adultery with murther? Should the Prieſt, Peers, Prophets, or People, offer to depoſe *Solomon*, becauſe he had brought ſtrange Wives into the Land, and as ſtrange Religion into the Church? Shall *Elias* entice *Ahab's* ſubjects to Rebellion, becauſe he ſuffered *Jezabel* to put *Naboth* to death, and killed the Lords Prophets? Shall *Peter* take vengeance upon *Herod*, becauſe he put him in priſon, beheaded *John* the Baptiſt, and killed *James*? Shall *Reuben* be no Patriarch, becauſe he was unſtable as water? Shall *Simeon* and *Levi* loſe their Patriarchal Dignity, becauſe they were *brethren in iniquity*

iniquity, and Inſtruments of cruelty; becauſe *in their anger they ſlew a man, and in their ſelf will digged down a wall*? Shall *Judah* be depoſed from his Rule and Government for making a bargain with a Harlot upon the Highway? Shall *Iſſachar* not be numbred amongſt the other twelve, becauſe he was none of the wiſeſt? No reaſon; they were Patriarchs as well as the reſt, which was the immediate Government before Kings; and (indeed) were Princes themſelves: *Princeps Dei es inter nos*, Gen. 18. 6. *Thou art a mighty Prince amongſt us.* And thus much ſhall ſuffice (and I hope ſufficient) to ſhew, that no faults or pretences whatſoever, can make it lawful to depoſe, or ſo much as to touch the Lord's Anointed.

CHAP. VII.

What is meant by touching the Lord's Anointed, *or* ſtretching forth the hand againſt the Lord's Anointed.

NOt dare to touch the Lords Anointed, is an awful Reverence, and a ſuppoſed difference to be kept between every Subject and his Soveraign, eſpecially in point of violence. A Mother doubting the diſcretion of her Children, and being to leave ſome curious looking-glaſs in a place, doth not command her Children they ſhould not break it, but that they ſhould not touch it; knowing full well, that if they have the liberty to meddle with it in the leaſt degree, they may break it before they are aware, and deſtroy it when they think leaſt of any ſuch matter. So God is very chary of his King, wherein he beholds

the repreſentation of himſelf; and knowing him to be but brittle, and though the moſt refined Earth, yet but glaſs; he commands his people that they ſhould not *touch his Anointed*; knowing, that if they were permitted but to tamper with him in the leaſt degree, their rude hands may break it in pieces, when they do but think to ſet it right.

A *touch* is but of one man, though but with one of his fingers; yet this muſt not be; *Nolite tangere*: it is not ſaid, *Ne tangite*, wherein only the act of touching is forbidden; but *Nolite tangere*, whereby the will is alſo prohibited. How wary ſhould we be in touching, when the Lord is ſo cautious in his prohibition!

Now *ſtretching forth the hand* may ſignifie a Combination of many into one Confederacy, the hand being a part of the body, compoſed of five members (one and all:) but this muſt not be; a moſt unhappy inſtrument is that hand, that *turns it ſelf* into the bowels of its own body: if the head break out by chance, the hands muſt not preſently be in the head, clawing, with invenom'd nails, the corruption there, leſt that itching deſire, turn into ſmart in the end; leſt when the peaceable *day-ſpring from on high* ſhall happily viſite you *that now ſit in darkneſs and in the ſhadow of death*, we then ſee our bloody hands, and this (once happy) Kingdom, the only pillow whereon Peace had laid her head, ſtreamed (like the *Egyptian* River) all with blood. In a word, by *touching* the Lords Anointed, or by *ſtretching forth the hand* againſt him, is meant any kind of Violence that is uſed againſt ſacred Majeſty; and the ſignification thereof is of a large extent: for we *ſtretch forth our hands*, when we do but *lift up our heels* in ſcorn againſt him; *Whoſo lifteth up his heel*, Pſal. 41. 9.

Secondly, we ſtretch forth our hands againſt the Lord's

Lord's Anointed, when we do but raiſe up Arms in our own defence: *Whoſoever reſiſteth the power, reſiſteth the Ordinance of God, and draweth Damnation upon himſelf*, Rom. 13.

Thirdly, we ſtretch forth our hands againſt the Lords Anointed, when we ſtretch not our tongue and voice, when we hear of any Traiterous Plots or Conſpiracies againſt the Lord's *Anointed*, and ſo bring ſuch Conſpiracies to light: *It is a foul thing to hear the voice of Conſpiracy, and not to utter it*: Lev. 5. 1. As good lay thy *hand* upon the *Lords* Anointed, as lay thy *hand* upon thy mouth and conceal the Treaſon.

Fourthly, we ſtretch forth our hands againſt the Lord's Anointed, when we do not ſtretch forth our hands for the Lords Anointed, when we ſee him aſſaulted with any danger, or Traiterous oppoſings. Should a man ſee his Father fiercely aſſaulted, & not preſently run to his reſcue, but ſuffer him to be ſlain before his face, would we not equally exclaim againſt him with the Murderers? *Qui non vetat peccare quum poteſt, jubet*; he bids, that doth not forbid with all his power (like a true ſon) ſuch outrages and violences to be committed againſt the Father of his Country.

Fifthly, we touch the Lord's Anointed, when we touch his Crown and Dignity, intrench upon his *Regalia*, hold or with-hold his ſons or daughters, kill or take Priſoners his men of War. We muſt take heed of defacing the garment, as well as of hurting the perſon, for they are both *Sacred*: the precious *Oyntment wet not* Aaron's *head alone, but it ran down upon his beard, and down unto the skirts of his garment*, making all *Sacred* that was about him. Such touchings therefore are worſe, than when we touch the perſon with the greateſt violence: for then the Anointed are moſt touched, when they are touched where the

Anointing is, which is their State and Crown, dearer to them than their lives: the Murder of the Perſon, is but a conſequence to the depoſement of the Dignity.

Sixthly, We touch the Lord's Anointed, when we take away his revenue and livelyhood from him: the Devil thought that he had ſtretched forth his hand exceedingly againſt *Job*, touch'd (and touch'd him to the quick) when he had procured Gods permiſſion that the *Sabeans* and *Caldeans* ſhould take away his Oxen and Aſſes, his Sheep and Camels, and plundred him of all he had; God called this *a deſtruction unto Job*, Job 2. 3. and that before ever a hand was ſtretched forth to touch either his bone or his fleſh.

Seventhly, Is there no ſtroke but what the hand gives? Yes, the tongue can ſtrike as well as the fiſt: *Jeremiah* tells us ſo; *Venite, percutiamus eum lingua:* Come, let us ſmite him with the tongue, *Jer.* 18. 18. and *David* ſaid, *His tongue was a two-edged ſword: There is*, (ſaith *Solomon*) *that ſpeaketh* (and that writeth too) *like the piercing of a ſword:* It is bad enough in any, or againſt any man, but worſt of all againſt the Lords Anointed; for it is ſaid, *Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of the People.* Saint *Paul*, but for calling of a High Prieſt *painted wall*, (though) when he cauſed him to be *ſmitten contrary to the Law*, yet he eat his words, and confeſſed his errour; and now many, that would ſeem to be followers of *Paul*, are Revilers of Kings, and make no bones thereof. The ſame God that commanded *Laban*, in reſpect of his ſervant, *Vide ne quid loquare durius*, ſee thou give him no ill langurge; certainly expects that Subjects ſhould ſet a watch before their mouths, to keep the door of their lips, *leſt they offend with their tongue*, in ſpeaking ill of Princes.

Eighthly,

Eighthly; As the tongue can ſtrike without a hand, ſo the heart can curſe without a tongue: Eccleſ. 10. 2. *Curſe not the King, no not in thy heart; for a bird in the ayr ſhall carry the voice, and that which hath wings ſhall tell the matter,* The hand implies both; never was the *hand* ſtretched forth to any evil act, but the heart was the *Privy* Counſellor, and the tongue the chief perſwader unto ſuch enormities; therefore it is good, *obſtare principiis,* to cruſh the cockatrice egg, kill it in the heart, leſt thoſe *prave cogitationes* want room, and then *out of the abundance of the heart the mouth ſpeaketh,* and perſwades the hand to be the deſtruction of the whole body: if hand, and heart, and tongue, and Pen were thus regulated, we need not long look for peace, or deſpair of an Accommodation; but whileſt the hand is up, and the heart is ſet at liberty, and the tongue ſaith, *Our tongues are our own, we ought to ſpeak, who is Lord over us?* and every pen is *a ready writer, in matters pertaining to the King:* in vain it is to ſeem Chriſtians, whilſt we are ſuch Antichriſts: the Bible under our arm, falls to the ground, whilſt we ſtretch forth our hand againſt the Lord's Anointed: why do we take Gods word into our mouthes, if we let it not down into our hearts, to do as that word direct us? Chriſtian liberty never cut the ſtring that tied the tongue to thoſe obſervances. Of theſe things there might be Applications made; but lapping as they go along ſi beſt for dogs, where there are Crocodiles in the River.

It ſeems by the ſtory, that Kings may be courſely dealt withall, if men make no bones of being guilty: they ſtand like the forbidden Tree, in the midſt of the Paradiſe of God; men may touch them, but they had better let them alone. If God had placed (at the firſt) Cherubims, and a flaming ſword, turning every way to

to defend that tree, how could there have been a trial of *Adam's* obedience? So if God by ſome inſtinct had chain'd the hearts of men, and tied their hands, and bound them to the peace, ſo that they could neither in thought, word, nor deed, have committed violence againſt his Vicegerent; how could there have been a trial of the Subjects duty? The Tree had no guard nor fence about it, but only, *Thou ſhalt not eat thereof; if thou doeſt, thou ſhalt ſurely die the death.* Princes have no better ſecurity for themſelves, than the Almightie's command for their preſervation: *Nolite tangere, &c. Touch not mine Anointed.* To break the Firſt, was but Death; the ſecond is Damnation: if you *reſiſt the higher Powers, you reſiſt the higheſt God, and he that reſiſteth ſhall be Damned, Rom.* 13. 2. The Commandment concerning the tree of Paradiſe, was only *Thou ſhalt not eat thereof*; but we are forbidden to touch ſo much as a leaf of our forbidden tree, much leſs to ſhake down all his fruit. *There is hopes of a tree,* ſaith Job, *that if it be cut down, yet it will ſprout again*; but not only a finger, a hand, but *an axe* muſt be laid to the root of the tall Cedars of our *Libanus*; yea, they muſt be rooted up like the names of *Taronius*; they will not leave ſo much as a ſtump of *Nebuchadnezars* tree chain'd to the earth; up muſt all, *root and branch*, till all the royal branches lie like Sprey upon the ground. Theſe men had rather be deſtroyed themſelves, than ſay the Lord's Anointed is not to be deſtroyed.

Go, ye blind Zealots, hearken to your Wives, and let them perſwade you to diſobedience, and the Devil them, as *Eve* did *Adam*, and the Devil her; behold the objects ſhe preſents unto your view! how good they ſeem! how fair they look! how pleaſant they are to thine eye! how wiſe you think you ſhall be! how full

full of knowledg! When, poor wretches, you ſhall find all theſe promiſes turned into Fig-leaves, to hide your nakedneſs: all theſe golden Apples of *Paleſtine* once toucht, evaporated into ſtench and blindneſs; and your diſobedience hath given you nothing but curſes, and brought you nothing but ſorrows and Death upon your ſelves and children, & profited you nothing but the turning of an *Edom* into a Wilderneſs, till you be glad to eat the herbs of the field; and by the ſame fault, fall into the ſame puniſhment with our neighbours of *Germany*, dye with graſs in your mouths. Theſe things fell upon *Adam* for his diſobedience unto God, and the like will fall upon us (the ſons of *Adam*) for our diſobedience unto Gods Anointed.

O then let us not by any means lift up our hands againſt the Lords Anointed, leſt (like *Adam*) we fall from our ſtate of innocence, and be guilty; guilty of all the blood that hath, and ſhall be ſpilt upon this land; guilty of the tears of ſo many fatherleſs Children and Widows; and if we will not be obedient unto a Prince of Men, guilty of all the eternal thraldom and ſubmiſſion unto a Prince of Devils. Take then the advice of the wiſe *Solomon*, Prov. 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy hand upon thy mouth. Fear God, Honour the King, have nothing to do with them that are ſubject unto change, for their deſtruction cometh ſuddainly*; and ſo will yours. Let no man deceive himſelf; he who is not good in his particular Calling, can never be good in his general Calling. He is no good man, that is no good ſervant; and if he be no good Subject, he is no good Chriſtian: He that Honoureth not the King, doth never Fear God; and except he obeys both, he obeys neither.

CHAP.

CHAP. VIII.

Whether Kings now a days are to be had in the ſame veneration and eſteem, as Kings were under the Law, by reaſon of our Chriſtian liberty.

CErtainly the murmuring of *Corah*, *Dathan* and *Abiram*, with their complices; *Thou ſeekeſt to make thy ſelf altogether a Prince over us; the Lord is among us, we are all alike holy unto the Lord*, (and therefore *Moſes* and *Aaron* muſt be no more excellent than the reſt of the people) was no propheſie to be fulfilled in theſe our days; for if it had, ſurely our Saviour would never have paid tribute for *himſelf* and *Peter*, Mat. 17.27. which was a ſymbole of their ſubjection to Heathen Pagans; *for this cauſe pay ye tribute*, Rom. 13.6. We have thoſe who are apt enough to make arguments with our Saviour, bearing this concluſion, *Then are the children free*, Mat. 17.26. but few that will imitate his peaceable example, *to fiſh for money*, rather than offend the Higher Powers, Mat. 17.27. And if you conjecture that our Saviour did this meerly for quietneſs ſake, behold the queſtion rightly ſtated: *Is it lawful to give tribute to Cæſar, or not?* Mat. 22.17. ſeriouſly prepounded: *Maſter, we know that thou art true* (and therefore we hope thou wilt not deceive us with a lye) *and teacheſt the way of God in truth* (and therefore thou wilt not cauſe us to erre through the deceiveableneſs of Unrighteouſneſs) *neither careſt thou for any man* (and therefore thou wilt not be afraid to ſpeak the truth) *thou regardeſt not the perſon of men* (therefore fearing only God, thou wilt boldly,

boldly, and faithfully, without partiality, or fear, plainly tell us, whether it be lawful or not) clearly determinined and concluded upon; *Da Cæſari quæ ſunt Cæſaris*, Mat. 22. 21.

If Chriſtian liberty ſhould looſe the reins of Civil Government, then Chriſt would never have acknowledged *Pilate's* power to have been of *God*, John 19. 11. If ſubjection unto Kings were a hindrance to the propagation of the Goſpel, then Saint *Peter* would never have exhorted the Chriſtians to *ſubmit themſelves to every Ordinance of man*, 1 Pet. 2. 9. We have too many ſubmitters now-adays unto every Ordinance of men; but they are not unto ſuch Ordinances whereof *the King is Supreme*, 1 Pet. 2. 13.

Object. It is better to obey God than man, and therefore for his ſake we cannot obey every Ordinance of man.

Sol. The Apoſtle doth not in this place diſcourſe of obedience, but of ſubmiſſion: obedience is to be given to things only lawful, ſubmiſſion is to be given to any Ordinance whatſoever; though not for the things ſake which is commanded, yet *propter Dominum*, for the Lord's ſake, who doth command ſo abſolute ſubmiſſion: where God commands one thing, and the King commands another thing, we may refuſe his will, and therein is perfect obedience; when God commands one thing, and the King commands the contrary, we may not reſiſt his authority, and therein is true ſubmiſſion: and this the Apoſtle doth not only aſſure us to be the *will of God*, but puts this *well doing* in the ſtead of knowledge and wiſdome; whereby *the ignorance of fooliſh men may be put to ſilence*, 1 Pet. 2. 15. When *freedom* ſtands on tiptoes, her coat is too ſhort to cover her *malitiouſneſs*; therefore the Apoſtle exhorts us to behave our ſelves *As free, but not uſing*

our liberty as a cloak for maliciouſneſs, 1 Pet. 2. 16.

If Chriſtian liberty did break the ſchool of civil Government, then Saint *Paul* would never have been ſuch a School-Maſter to the *Romans*, Rom. 13. *Let every ſoul be ſubject to the higher powers:* an excellent rule for our obedience; *Every ſoul:* no exemption by Greatneſs, or Holineſs, or any by-reſpect whatſoever; but if he have a *ſoul*, *let him be ſubject to the higher powers.* If two Powers claſh one againſt another, here we know which to ſtick to in our obedience, that is, which is *higheſt* (and that Saint *Peter* plainly tels us is the King, *whether to the King as Supreme*, 1 Pet. 2. 13.) *There is no Power but of God, the Powers that be, are of God; whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation*, verſ. 2. What Chriſtian then can have his Conſcience ſo miſled, as to reſiſt thoſe Powers out of Conſcience, when the Apoſtle plainly tels us, *verſe* 1. *We muſt needs be ſubject, not onely for wrath* (that is, for fear of them) *but alſo for Conſcience ſake*, becauſe God commanded it?

There were Anti-monarchiſts, and Anti-dignitarians even in the Apoſtles time; but if it had been laudable, or agreeable to Chriſtian liberty, then Saint *Jude* in his Epiſtle, *verſe* 8. would never have called *the deſpiſers of Dominion*, and *evil ſpeakers of Dignities*, *filthy dreamers*, and *defilers of the fleſh* (as he put them, ſo we find them both together) he never would have compared them to *bruit beaſts*, *verſe* 10. he never would have pronounced *woes* unto them, as unto the goers *into the wayes of Cain*, *greedy runners after the errour of Balaam, for reward*; *and periſhers* (*as in the gain-ſaying of Corah*) *ver.* 11. he would never have compared them to *clouds without water, carried about with*

with wind: to *fruitleſs wretched trees, twice dead, plucked up by the roots:* to *raging waves of the Sea, foaming out their own ſhame: wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever, verſ.* 12, 13. he never would have deſcribed them unto you ſo fully, *to be Murmurers, Complainers, Walkers after their own luſts, Wide-mouth'd, Speakers of great ſwelling words, having of mens perſons in admiration by reaſon of advantage, Separatiſts, ſenſual,* (and though they pretend never ſo much unto it) *having not the Spirit,* verſe 16, 19.

Chriſtian liberty frees from the Ceremony of the Law, not from the ſubſtance of the Goſpel; whereof we ſee ſubmiſſion and ſubjection unto Kings, is a great part. The *Romane* yoke, and the *Romans* hands which held the plough ploughing upon the Chriſtians backs, and made long furrows, and for a long time were both adverſe to the propagation of Chriſt's Goſpel; yet during all that time, neither Chriſt, nor any of his Diſciples, ever attempted either the change of the one, or the diſplaying of the other: and ſhall we think our ſelves more wiſe than he, who is *the Wiſdom of the Father?* or better adviſed than by him, who is the *everlaſting Councellour?* or that any mans doctrine can ſettle us in more peace and quietneſs than he, who is *Princeps pacis,* the Prince of peace? will you have more Orthodox Fathers than the Apoſtles? or the Children of this generation to be wiſer than the Fathers of old? Chriſt and his Apoſtles, with all the antient Fathers, taught and ſubſcribed to this doctrine. Firſt, Chriſt; *Da Cæſari quæ ſunt Cæſaris:* then St. *Paul*; *Render to all their due, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour,* and all to *Cæſar:* Then St. *Peter*; *Submit your ſelves,* &c. *Fear God, Ho-*

nour the King, &c. ſic paſſim in Scripturis.

Dear Chriſtians, are we better pleaſed with the glittering tinſel of a painted Baby from a Pedlers ſhop, than with the rich & ineſtimable Jewels of Divine truth? will we ſuffer our ſelves to be cozened with the guilded ſlips of errour? and what *Enthuſiaſms* every pretended ſpirit, if not every Cobler, Weaver, Groom, or Coach-man, ſhall dictate, who are but *velut ignes*, and *velut flatus*; as it were of fire, or as it were a mighty and ruſhing wind, but nothing ſenſible; ſome hot exhalations of the brain, ſet on fire by the continual motion and agitation of the tongue. Good God! have we thus learnt Chriſt? Is this the fruit of ſo clear a Goſpel? and the return of all our holy Mothers care and pains for education? Shall we take God's word into our mouths, and preach Sedition, Rebellion and Inſurrection, contrary to that word which we pretend to preach? To maintain Religion by Inſurrection, is to maintain it by means condemned by the ſame Religion we would maintain.

CHAP. IX.

Whether a King failing in his duty, and not performing thoſe things which he hath ſworn unto at his Coronation (ſo ſolemnly) the People are not diſobliged in their obedience unto him, and may, thereupon, depoſe or put him to death.

IF Kings held their Crowns by Indentures from the People, then were the People diſobliged to their obedience unto him, upon his failing (in thoſe things whereto he hath been ſworn) on his part; but if they receive their Crowns immediately from God, and that *by him*

him alone *Kings Reign* (as hath been heretofore proved at large) then all the failings that can be in a King, can but make him a bad King, but ſtill he muſt remain a King: the Oath aſſures us of his being a good King, not of his being a King; for he was King before he took it: Coronation is but a Ceremony, and his Oath is but at his Coronation: the Iſſue of Ceremony, muſt not diſ-inherit the right Heir of all that ſubſtance. King and Kingdom, are like Man and Wife, whoſe marriages are made in heaven, who are betrothed by God himſelf. Now as in the ceremony between Man and Woman, the Huſband in the preſence of God and Angels, and all the Congregation, promiſeth (which is as ſolemnly binding as any Oath) that he will live together with her after God's holy Ordinance in the ſtate of Matrimony; that he will love and cheriſh her, maintain and keep her, and forſaking all other, keep himſelf only unto her: Now if he perform all theſe things, he doth well, he is both a good Huſband, and a good Chriſtian (conſidering the vow that he hath made) but if he doth not live with her according to God's holy Ordinance, nor love, nor cheriſh her as he ſhould, nor maintain and keep her as he ought; *Shall it be lawful for a Man to put away his Wife for every cauſe?* Mat. 19. 3. much leſs can it be lawful for the Wife to put away her Huſband upon every diſtaſte. It was God that made them male and female, *Mat.* 19. 4. and therefore it is fit they ſhould continue together ſo: *They twain are but one fleſh*; Mat. 19. 5. therefore they cannot be divided; *God joyned them both together*, Mat. 19. 6. therefore no man can put them aſunder. Now to apply this to the Kings wedding himſelfe to his People at his Coronation: the King (ſolemnly) takes his Oath at his Coronation before all the People, that he will live together with them acording to the Laws of the Land; that he will protect and de-

fend;

ſend them to the uttermoſt of his power, with all other proteſtations contained in the ſaid Oath; which if he doth perform, he doth well, and is both a good Man, and a good King: but if he ſhould not Govern them according to the Laws of the Land, and if he ſhould not cheriſh and defend his People, ſhall it be lawful for his Wife to make away this Huſband? God forbid! God made him King, them Subjects, therefore they muſt continue ſo, like Man and wife, for better for worſe; they two are both one: the head may not be divided from the body; and *quæ Deus conjunxit, nemo ſeparet.* There have been Bills of divorcement given unto theſe King-huſbands in former times: but of thoſe Bills I may ſay, as our *Bleſſed Saviour* ſaid of the Bills of divorcement which *Moſes* commanded, it was *propter duritiem cordis*, Mat. 19. 7. *Deut.* 24. 1. *for the hardneſs of mens hearts:* and then again this *durities cordis*, never went ſo far as that the Woman might put away her Huſband, but only the Huſband his Wife, and that only in the caſe of Adultery; and if it had been otherwiſe, it had but a late beginning, a bad foundation: for our Saviour ſaith, *Mat.* 19. 8. *In principio autem non erat ſic; It was not ſo from the beginning*: and a hard heart is but a bad foundation for a good Chriſtian to build upon. I will conclude this Application with words not of my own, but of Saint *Paul*, which words are a commandment; *Neither is it I* (ſaith the Apoſtle) 1 *Cor.* 7. 10. *but the Lord*, that gives you this commandment; *Let not the Wife depart from her Husband*; no, if ſhe be an Heretique, or which is worſe, a Heathen; *If the Woman hath a husband which believeth not, if he be pleaſed to dwell with her, let her not leave him*, 1 *Cor.* 7. 13. If I would reſiſt my Soverain in any kind, it ſhould be for my Religion; but when my Religion tels me that I muſt not reſiſt him in

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any caſe, then I think I ſhould but do (in doing ſo) like the boaſting Jew, *Rom.* 2. 13. who *boaſted of the Law, and diſhonoured God through the breaking of that law* which he had *boaſted of: What if ſome did not believe, ſhall their unbelief make the faith of God of none effect?* ſaith *Paul*, Rom. 3. 3. *God forbid:* no more can the wickedneſs of a King, make void Gods Ordinance of our obedience unto him: Our obedience muſt look upon Gods command, not upon the Kings good behaviour. God doth not command things becauſe they are fitting; but it is fit that we ſhould obey, becauſe he commands them: neither ought we to have reſpect ſo much unto the Goodneſs, as unto the Authority of a King; for Kings do not conſiſt in this, that they are Good, but in this, that they are Kings: for as it is poſſible for one to be a good Man, and a bad King; ſo it is often ſeen, that a bad man may be a Good King; and it is an obſervation here at home, that the beſt Laws have been made by the worſt of Kings, and that divers Kingdoms have long continued in peace and happineſs under bad Laws, and worſe Governours. Well obſerved; when unwarrantable attempts to better both, and inconſiderable courſes to mend all, hath brought all to ruine and confuſion. He that ſets a Kingdom in combuſtion, to advance his own opinion, and prefer his private judgment, doth but ſet his houſe on fire to roaſt his eggs.

God makes Kings of ſeveral conditions; ſometimes he gives a King, whoſe wiſdom and reach in Government is like *Sauls head and ſhoulders higher than all the People*: And then, when we have wiſe Kings, and learned Judges, *Pſalm* 2. 10. we ſhall be ſure to have all thoſe *Breakers of their bonds aſunder*, and thoſe *caſters away of their cords from them*, verſ. 5. to be bruiſed with *a Rod of Iron, and broken in pieces like a Potters veſſel*, verſ. 9.

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Sometimes God will ſend us a little Child, ſometimes a Child in years, otherwhile a Child in underſtanding; which of both it be, *Væ regno* (ſaith *Solomon*) *cui puer Dominabitur*; *woe to the Kingdom, over which a child Reigns*; for then the whole Kingdom is ſure to be put upon the rack. Sometimes God in his Judgment ſends a Tyrant amongſt us; *I will ſet an evil man to rule over them*, ſaith God himſelf; and then we are never in hope to be from under the laſh: and ſometimes in mercy he ſends meek and mild Princes (like *Moſes*) who carried his People *in his boſom*, one that ſhall onely make uſe of his Prerogatives, as Chriſt did of his Miracles, in caſes of neceſſity; one who ſhall ſay with the Apoſtle Saint *Paul*, *I have no power to do hurt, but to do good*; *to edification*, but *not to deſtruction*; one who ſhall continue his Reign, as *Saul* began, *Videre, ne quid ſit populo, quod fleat*, who will hear, and ask *why do the People cry?* Deſerve well, and have well; ſhall we receive good from the hands of the Lord, and ſhall we not receive evil Princes? though they be *amaræ ſagittæ*, yet when we conſider that they are *è dulci manu Domini emiſſæ*, we ſhould not refuſe them, but be contented with whomſoever his mercy or his juſtice ſends, or throws upon us. Never was there a bad Prince over any People, but he was ſent by our Heavenly Father for a ſcourge to his children; and ſhall we kiſs, or ſnatch the Rod out of our Father's hand? To conclude, there is nothing can diſoblige the people from their King, becauſe his Authority over them is *à Domino*, from the Lord, but their obedience towards him is *propter Dominum*, for the Lords ſake; though in himſelf there be all the reaſons that can be given to the contrary. Many will be glad to hear the Father of their Country ſay, *I and the Lord will go*; and to be ſole elect, and to hear his Father tell him, *Deus providebit*, as *Abraham*

braham ſaid to his ſon Iſaac: but if he takes fire and ſword in hand, threatning his follower, how many followers will he have? I had rather, with *Iſaac*, follow my Father I know not wherefore; and with *Abraham*, obey my God contrary to my own nature, and beyond all hope, than to ſerve ſo great a God and his Vicegerent by rules drawn by my own fancy and reaſon.

CHAP. X.

Pſal. 105. 15.

Touch not mine Anointed, *meant by Kings.*

BY the words, *Touch not mine Anointed*, is meant Kings and Princes: neither can any other interpretation, whatſoever, be obtruded upon this Text, without a great deal of Impudence and Ignorance. If there were no other argument to be uſed but this, to a modeſt man, it were ſufficient, *viz.* That not any Church, nor any Church-men, nor any Chriſtian, nor any Father, nor any Expoſitor whatſoever, did ever give it any other interpretation, before ſuch times as the *Jeſuit* and the *Puritan*, and they both at a time, and that time bearing not above an hundred years date neither, began to teach the world that it was lawful to Murther Kings. And no marvel if this found ſome querk or other to turn the ſtream of Scripture-ſence out of its proper channel, and conſtant courſe; the two birds of a feather, perſecutors of one another, like two fighting Cocks, who quarrel amongſt themſelves, being both of the ſame kinde, and yet both agree in *taking counſel together againſt the Lord, and againſt his Anointed:* or like *Pilate* and *Herod*, they

could not agree but in the principles of condemning the Lords Chriſt.

But it is Objected, that as a little child upon a Gyants ſhoulders, may ſee farther than the Gyant himſelf; ſo a weaker underſtanding coming after thoſe Fathers, and taking advantage of ſuch helps, getting up upon the ſhoulders of Time and Learning, may ſee more than they did, or hath been ſeen in former Ages; and therefore it is no wonder, if a man without aſperſing himſelf with the leaſt immodeſty, may pretend to ſee more, than all thoſe who went before him had obſerved. And what hath this child pick-a-pack ſpied? a birds-neſt? Can there be a ſimpler thing imagined, whereby to give impudence the chair, and throw all the Ancient Fathers flat upon their backs, than this ſo common, and ſo much approv'd-of inſtance, to uſher Innovation, not only into the Church, but alſo into the very ſoul of Scripture it ſelf? for what if it be granted, that a child upon a Gyants ſhoulders ſees further than doth the Gyant himſelf, doth the child know better what he ſees than doth the ſaid Gyant? muſt not the child ask the Gyant what is what, of all that he beholds? muſt not the child be informed by the knowing Gyant, of the difference between the Mountains and the Valleys, the Water and the Skie, a Cock and a Bull? if the child be thus ignorant, what doth the childs getting up upon the Gyant's ſhoulders advantage the child in points of Controverſie? except it be ſuch a child as Saint *Chriſtopher* had got upon his ſhoulders, that was Judge of all the World: if the child be not ſo ſimple, but underſtands all theſe things, then believe me he is no child in underſtanding, but a Gyant himſelf in knowledge; and ſo the ſimilitude, the child and the Gyant, come tumbling all down together. Seat a child never ſo high, he is but a child ſtill; and ſits but

at

at the feet of a *Gamaliel*, when he is upon the ſhoulders of a Gyant: no child was ever thought worthy to poſe all the Doctors, but *the Child Jeſus*.

Now to clear the Text from thoſe blots and blurs that are thrown upon the words going before this Text of Scripture, *Touch not mine Anointed*, viz. *I have reproved Kings for their ſakes*, Ergo, the word *Anointed* could not betoken Kings, becauſe Kings were reproved for their ſakes who were the Lords Anointed: now ſay they, the word *Anointed* muſt neceſſarily ſignifie the people of God, for whoſe ſake theſe Kings were reproved; and ſo it doth; but yet, my *Corahmites*, *Dathamites*, and *Abiramites*, you muſt not think *to be all alike holy unto the Lord*, as that ye are all concern'd in this *nolite tangere:* There is no queſtion but that in ſome ſence the elect of God are anointed ones of the Lord, but not peculiarly the Lords Anointed: they are *filii olei*, ſons of oyl, as the Prophet terms them, but not *Chriſti mei*, or *Chriſti tui*, or *Chriſti ejus*, or *Chriſti Domini*, which were attributes that were never given by the Holy Ghoſt to any but to Chriſt & Kings: the Prieſts who were Anointed (really) never were term'd in Scripture the Lord's Anointed; and the proudeſt and moſt rebellious people that ever were, whoſe arrogance claim'd an equality with, never (*in ſacris*) ſtrove to be above their Prieſts. Now if you expect clearneſs in the fountain, do not ye trouble the waters, and you ſhall behold the ſprings of truth ariſe. 'Twas the elect and choſen of the Lord that were here meant by *Anointed*; and it was the ſeed of *Abraham*, and it was not Kings that were meant by this word *Anointed* in the text. But it was not all the elect of God that muſt not be touch'd; it was not all the ſeed of *Abraham* who have this *noli me tangere* about them; but it was *Abraham*, *Iſaac and Jacob*, for whoſe *ſake God*

reproved Kings, as they are plainly nominated in the ſame *Pſalm*, and none elſe. If there be mention made of the ſeed of *Abraham*; *Iſaac* and *Jacab* were the ſeed of *Abraham*; who were elſe mentioned? and though we cannot comprehend theſe three under the notion of nominal Kings, yet we may be pleaſed to conſider them as real Princes, *Princeps Dei es inter nos*, as it was ſaid to *Abraham*, Thou art a mightie Prince amongſt us; ſo Kings may be reproved for their ſakes; they may be Kings too, and yet the Lord's Anointed, for whoſe ſake Kings were reproved: for we do not diſpute about the name, but the thing. Now whereſoever you find this word *nolite tangere*, you ſhall find this word *ſaying*, going before it, which of neceſſitie muſt have ſome reference to ſome other place of Scripture to which it muſt allude, and in reference to which it muſt be ſpoken: for the word, *ſaying*, makes it rather a queſtion of ſome Author, than the *Pſalmiſt's* own. This alluſion you may eaſily perceive, *Geneſ.* 26.11. where it is ſet down, how that *God touched the heart of Abimelech King of the Philiſtims, in the behalf of Iſaac*, one of the three named in the *Pſalm*; ſo that King *Abimelech* charged all his people, ſaying, *He that toucheth this man, ſhall ſurely dye:* So *Abimelech* and King *Herod* were both reproved for *Abrahams* ſake, *Geneſ.* 12.10. And to what place of Scripture can this *nolite tangere* be more aptly applyed, than to this, where we find the ſame words reiterated? or what clearer teſtimonie can be given of the Scriptures alluding to this ſaying, *Touch not mine Anointed*, than to *Geneſ.* 16. 29. where, *totidem verbis*, it is ſaid to *Abimelech* in the behalf of *Iſaac*, *We have not touched thee, thou bleſſed of the Lord!* what difference between theſe words, and *touch not mine Anointed?*

Beſides, the Marginal notes of all our Bibles direct us

to

to *Abraham*. *Iſaac* and *Jacob*, as to the Anointed of the Lord, and as the Princes of God's people, which muſt not be touch'd, and for whoſe ſakes Kings were ſo much reproved. The word, *King*, in the text, *doth not exclude thoſe who were Princes, but it onely includes thoſe Princes who were called Kings; and were reproved for their ſakes who were Kings themſelves* re, *though not* nomine. *So that all the ground that will be gained hereby, will be, that one Prince was reproved for another, though not called Kings.*

To conclude, as no Chriſtians ever interpreted this place of Scripture but of Kings and Princes, until Jeſuites and Puritans undertook that it is lawful to Murther Kings: So no *Engliſh* Author ever interpreted it otherwiſe, till within this ſeven or eight years, when Preſbyters and Independents began to put this Doctrine in execution: and if the former of theſe two would waſh their hands in innocence, as relating to this laſt Unparallel'd Act of Regicide, let them remember *CHARLES* the Proto-Martyr of God's Church and People, His own words, in His Book of *Meditations*, wherein He tels them, how vain is the ſhift of their pleading exemption from that aſperſion, to grant Commiſſion for ſhooting of bullets of Iron and Lead in His face, and preſerving Him in a *Parentheſis* of words.

CHAP. XI.

Objection.

Rehoboam hearkened unto young men which gave him evil counſel, & would not hearken unto his ſages which gave him good advice, but anſwered the people roughly,

roughly; wherefore they renounced the right they had in *David*, and the inheritance they had in the ſon of *Jeſſe*; fled to their Tents, and Crowned *Jeroboam* King: *Ergo*, we may do the like upon the like occaſion, having a preſident from the Word of God; and warrantable, becauſe God ſaid, *This thing was from the Lord*, 1 *Kings* 13. 8.

Anſwer.

All this proves only that ſuch a thing was done, not that it was well done: for if it be a ſufficient proof to prove out of Scripture that ſuch a thing was done, and thereupon conclude that therefore we may do the like; then this is as good an Argument as the beſt: *Judas* betrayed Chriſt, therefore it is lawful for a ſervant to betray his Lord and Maſter. Firſt, the Scripture blames him in a moſt pathetical Climax, 1 *Kings* 11. 26. *Jeroboam the ſon of Nebat, the ſervant of Solomon, whoſe mother's name was Zeruah, even* he *lifted up his hand againſt the King*; ſhewing how he had deſperately run through all thoſe obligations and ties that were upon him. 2ly, He and all his adherents are called *Rebels* for their pains, not onely by *Abijah* his enemy, but alſo by the holy Ghoſt, who is enemie to none who are not Gods enemies, 2 *Chron.* 10. 19. *And Iſrael Rebelled againſt the houſe of David unto this day.* His adherents were termed in Scripture *vain men*, and *ſons of Belial*; they were puniſhed with a deſtruction of five hundred thouſand of them, which was one hundred thouſand more than there were true ſubjects. For the ſlaughter, the Scripture ſaith, *God ſmote Jeroboam*, verſe 15. If it be objected, that the thing could not but be well done, becauſe God ſaith, 1 *Kings* 14. *I exalted thee from among the*

the people, and made thee Prince over my people Iſrael, and rent the Kingdom from the houſe of David, and gave it thee: then it could not but be well done of *Rehoboam* (by the ſame reaſon) to anſwer the people as he did; for it is written, that *Rehoboam hearkened not unto the people, for the cauſe was from God, that he might perform the ſaying which he ſpake by Abijah unto Jereboam the ſon of Nebat*, 1 Kings 12.15. Both were paſſive, and neither of of them could reſiſt the will of God. But theſe places of Scripture are oftentimes miſtaken, and miſapplyed and interpreted either by thoſe who are not well acquainted with the nature of Scripture-language, or elſe by thoſe who wilfully and wickedly layed hold of ſuch a meaning as the Scripture may ſeem to give them leave. For all theſe, and the like places of Scripture, we muſt not take as Gods beneplacence or approbation, but onely for his permiſſion; otherwiſe we ſhould make a mad piece of work of it, for God ſaid, 1 *Sam.* 12. 11. *I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give them to thy neighbour, and he ſhall lye with them in the ſight of the ſun:* doth this juſtifie *Abſalom* for lying with his fathers wives and concubines in the ſight of all *Iſrael? Is there any evil that I have not done*, ſaith the Lord? therefore did the Citizens do well to do evil, becauſe the Lord ſaid, *I did it?* God did it, that is to ſay, he cauſed it to be done, as the evil of puniſhment, not as the toleration of evil. So, *this thing was from the Lord*, that is to ſay, the Lord ſuffered ſuch a thing to come to paſs as a puniſhment of *Solomon* (for his Idolatry) on his poſterity, and yet may no way approve of any ſuch Rebellious courſes. Neither was *Rehoboam* ſo much to be blamed for his anſwer as may be ſuppoſed, nor the people juſtified in their Rebellion neither: they grounded

their

their diſcontents upon a falſe ground; for the people complained when there was no cauſe, and demanded that which was not reaſon. Hear the whole grievance, and conſider it a little, 1 *Kings* 12. 4. *Thy father made our yoke grievous* (that was falſe) *do thou make it light* (no reaſon for that) for the people never lived happier neither before nor after, than they did in this King's Fathers time; and might have done in his time, if they had known when they had been well, and Gods judgments would have ſuffered them to have ſeen it. For,

1. They were a populous Nation; *as the ſand on the Sea for multitude*, 1 Kings 4. 20.

2. They liv'd merrily; *eating and drinking, and making merry.*

3. The Nation was honoured abroad: for *Solomon reigned over all the Kings that were round about him*, ver. 21.

4. They lived peaceably; *they had* peace on all ſides round about them, *verſ.* 24.

5. *They lived ſecurely and quietly*, every man under his own vine, and under his own fig tree.

6. *They had much* Trading *in his days, and much* Merchandize, 1 *King.* 10. 15.

7. *He was very beneficial to thoſe Merchants: for he gave* Solomon *not onely large* wiſdom, *but* largeneſs of heart, *and let thoſe* Merchants have commodities from them at a price, *verſ.* 28.

8. *He maintained a brave fleet at Sea*, 1 King. 4. 21.

9. *He made ſilver and gold to be in* Jeruſalem *as plentiful as ſtones, and Cedars as Sycamore trees*, 2 Chron. 1. 15.

10. *Theſe felicities were not only in the Court, or among the Nobility, or between the Citizens, but they were univerſal, even* from Dan unto Beerſheba.

11. *They*

11. *They were not for a ſpurt and no more, or at one time and not at another; but* all the days of *Solomon.*

O me prope laſſum, juvate poſteri!

Neither doth the Scripture make any mention of any ſuch hard yoke at all; onely the margin of the Bible directs us from the complaint of the people, to look upon the firſt Chapter of the *Kings*, verſ. 7. and there you ſhall onely find how *Solomon* had *twelve Officers over all* Iſrael, *which provided victuals for the King and his houſhold, each man his month in a year*; but here is but a very ſlender ground for a quarrel, when the immediate verſe after the naming of thoſe twelve Officers tells us, That *the multitude of people, as numberleſs as the ſand upon the Sea ſhore*, were as merry, eating and drinking as the King. And this place unto which we are directed (and no other) to find out this grievouſneſs, appears by the context of the ſame Chapter, to be mentioned as an expreſſion of *Solomon's* Glory and Wiſdom, rather than of any Tyrannie, or polling of his people: for the whole relation ends with an expreſſion, that as *the people were as the ſand of the Sea for number*; ſo *the largeneſs of the Kings heart extended as the largeneſs of the Sea* for bounty; all were partakers of it, 1 *Kings* 4. 29. Pardon me therefore if I think that *Rehoboam* had more reaſon to anſwer the people as he did, than the people had juſt reaſon to complain. *O altitudo!* O the unſearchable ways of God! where God ſuffers his people to be a rod to viſit the ſins of the fathers upon the children, he permits them to take a wrong Cauſe in hand, that he may alſo caſt the rod into the fire.

I pray God the Merchants of London *be not too like thoſe Merchants of* Jeruſalem, *who Trade ſo long, until they brought over, together with other Merchandize,* Apes and Peacocks; *and the Traders begin to be too like their traffique, Apes for manners and behaviour, Peacocks for pride and ruſling, until the Apes grow to be ſo unhappy, as to be brought to their chains, and the Peacocks ſo vain-glorious, as to looſe their feathers: and ſo I leave them both, taſting the fruit of their own follies.*

CHAP. XII.

The Objection of Jehu *ſlaying his Maſter* Joram, *Anſwered.*

Objection.

THus *ſaith the Lord God of* Iſrael, *I have Anointed thee* Jehu *King over the People of the Lord, even over* Iſrael, *and thou ſhalt ſmite the houſe of* Ahab *thy Maſter, that I may avenge the blood of all the ſervants of the Lord at the hands of* Jezebel: Ergo, if a King be thus wicked, we have Gods warrant for the depoſing and putting ſuch a one to death.

Anſwer.

But ſtay until you have this warrant, and then we will allow it to be lawful; for though every one is apt enough to be a *Jehu* in his own caſe, yet every one is not a God Almighty: we muſt not clap his ſeal to our own warrants; what God commands at one time, we are not to

to make it our warrant to do the like at all times; this is a Prerogative of the Almighty, no priviledge of a Subject: God may command *Abraham* to ſlay his ſon, but we muſt not go about to murther our children; God may command the *Iſraelites* to ſpoil the *Egyptians*, but we muſt not Rob and Cozen our neighbours; Chriſt may give order for the taking away of another man's goods, becauſe the Lord hath need of it, but we muſt not make neceſſity our pretence for Arbitrary Power: theſe acts of the Almighty are ſpecially belonging unto him, and we muſt have his ſpecial warrant before we go about any ſuch thing.

But ſetting all ſuch plea aſide, I utterly deny that either *Jehu* did, or that God gave *Jehu* any ſuch authority as to ſlay King *Joram*. *Jehu* ſlew *Joram*, but *Jehu* did not ſlay the King; for *Jehu* by the Lords immediate appointment was King himſelf, before ever he laid hand upon *Joram*. *Joram* was but then a private man: for in the verſes going before, it is ſet down how that *Jehu* was Anointed King, how he was ſo proclaimed, and accordingly how he took the ſtate of a King upon him, and executed the office, 2 *King.* 12. 13. before ever any mention is made of *Jehu* ſlaying *Joram*, verſ. 14. Therefore here is no *regicidium*, as yet here is but plain manſlaughter, and a luſty warrant for that too. Again, we muſt not only take heed of unwarrantable actions, but of falſe warrants; the private ſpirit is no ſufficient warrant to lay hold on ſuch a publick Magiſtrate; as there are falſe Magiſtrates, ſo there is a falſe ſpirit: for an erronious ſpirit may as well condemn a good Magiſtrate, as a bad Magiſtrate may be condemned by a good ſpirit. But there may be a higher miſtake than all this; and I wiſh it were not too common amongſt us now adaies, to miſtake the works of the fleſh, for the fruit of the ſpirit: Let us

compare them both together, as the Apoſtle hath ſet them in order.

The works of the fleſh.	The fruits of the ſpirit.
Adultery, Fornication,	*Love,*
Uncleanneſs, Laſciviouſneſs,	*Joy,*
Idolatry, Witchcraft,	*Peace,*
Hatred, Variance,	*Long-ſuffering,*
Emulations, Wrath,	*Gentleneſs,*
Strife, Seditions,	*Goodneſs,*
Hereſies, Envyings,	*Faith,*
Murders, Drunkenneſs,	*Meekneſs,*
Revellings.	*Temperance.*

By which of theſe two was *CHARLES* the Firſt's Head cut off?

CHAP. XIII.

Of the neceſſity and excellency of Monarchy.

A *Jove principium*, Let us begin with Heaven, and behold it's Monarchy in the unity of the bleſſed Trinity; though there be three perſons, yet there muſt be but one God, for the avoiding of that which we are fallen into, a confounding of perſons, and dividing of ſubſtance. Deſcend lower, and conſider the Angels, and you ſhall find one Arch-Angel above the reſt, as the Angels Monarch. Lower yet, to thoſe ſenſeleſs and inanimate Rulers of the Day and Night, the Sun and Moon, and you ſhall not find (or ſo much as the appearance

pearance of ſuch a thing) more Suns or Moons in the ſame firmament than one, without a prodigie, or portent of ſome dire and direful event. Come down to the Regions, and you ſhall find in the head of the higheſt Region a Prince of the Air. Come to the loweſt, and you ſhall find amongſt the wing'd inhabitants thereof, the Soveraign Eagle, as the King of Birds. Come amongſt the Beaſts of the field, and the Lion will ſoon let you know, that there is a King of Beaſts. Run into the Sea, and there is a King of Fiſhes. Deſcend into Hell, and there is a Prince of Devils: and ſhall onely man be Independent? Do we not obſerve the delving Labourer, what pains he takes to joyn houſe to houſe, and land to land, till there be no more room for any competitor within his Dominions? and when he hath wrought his petty dunghills into a mixen, he thinks it Law and Reaſon, that the place ſhould not admit the Dominion of more Cocks than one; this man dies a Monarch in his own thoughts, and his ſon lives to inlarge his Father's Territories, but at laſt dies big with thoughts of a Principality, his ſon laies hold of all the advantages that may help him to the accompliſhment of his hereditary deſires. *Juno, Lucina fer opem obſecro*; he is a Prince, *Cælo timendum eſt Regna, ne ſumma occupet qui vincit ima*; he muſt be an Emperour, *Diviſum imperium cum Jove Cæſar habet*, he muſt have all or none, none but *Jupiter* muſt ſhare with him. *Mundus non ſufficit unus*; when he hath all, and when all is done, the Empire after that it hath diſembogu'd and incorporated into it ſelf all the Kingdomes of the Earth, terminates in an everlaſting Kingdom, that ſhall never be deſtroyed; *quam primum appropinquaverit regnum Cælorum*, as ſoon as the Kingdom of Heaven ſhall be at hand: and what's all this, but to ſhew us, that not onely Nature, but God him.

himſelf, who is the God of Nature, affects Monarchy. The further off any Government is to Monarchy, the worſe; it is the nearer the better: the reaſon's thus; That Government which avoids moſt the occaſion of differences, muſt be moſt happy, becauſe moſt peaceable; and Peace onely conſiſts in Unity; now where there are many Governours, there muſt be differences; where there are few, there may be differences; where there is but one, there cannot.

The *Romans*, when they ſhook off their Government by Kings, and were diſtaſted with their Government for their Governours ſake, tried all the controverted Governments of the world, of two by *Conſuls*, of three by their *Triumvirat* of ten by their *Decemviri*, of ten thouſand by their *Tribunes*, when they found that the farther off they departed from Monarchy, the Center of all Government, the more they loſt themſelves in the circumference of their own affairs, they began a little to look back upon the Government from which they had deviated all the while, but yet with ſquint eyes; firſt, a King and no King; a thing that was like a King, but not a King; a thing that was ſo *re*, and *tempore*, but not *nomine*; he muſt be only ſo, *pro una vice, unoq; anno*, ſuch were thei Dictators: at laſt this ſucking Government gathered ſtrength, and grew to be perpetual; which perpetuity in one, begot an everlaſting Monarchy in all Ages, and is to continue unto the end of the world; for the Prophet *Daniel* tells us, that at the end of the laſt and fourth Monarchy, which was the *Roman*, *Chriſt ſhould ſit upon his everlaſting Kingdom that ſhould never be deſtroyed.* Therefore my Enthuſiaſticks muſt either leave dreaming of pulling down all Kingdoms and Empires in the world, or elſe think themſelves the Kingdom of Chriſt that we have pray'd for all along.

Neither

Neither is it unworthy of your obſervation, that as ſoon as ever this Monarchy was reſtored, there was univerſal peace over the whole world: and the Saviour of the world, who was *Princeps pacis*, vouchſafed not to come into the world under any of the forementioned Governments; but *Imperante Auguſto, natus eſt Chriſtus*, who was the firſt Emperour of the *Romans*. He who affects Parity, let him begin it in his own houſe; and as he likes it in the model, ſo let him attempt it in the fabrick. For my part, I have read their Arguments, and am ſo far from being evinced by any of them, that I do not believe there is any ſuch thing: I have been in all the Commonwealths in *Europe*, and I could not find any ſuch thing as a *Free-State*. I could find the word *Libertas* fairly written over their Gates, but within their Walls the greateſt Bondage and Arbitrary Power that could poſſibly be imagined in any part of the world, but no Liberty at all that I could find; only ſome few there were, who had liberty to do what they would with all the reſt. *Geneva* may have *ſix*, *Genoa ſeven*, *Venice eight*, the *Hollanders nine* or *ten*, and *England* may have *five* Members or Leading-men, as they call them; but what's all this but taking the Government from off its ſhoulders, and putting it in ſome hand? and when you have done, it's ten to one but you ſhall find one of the fingers longer than all the reſt; and if you pleaſe, you may call that King, and all the reſt Subjects: What's this but a change from a Monarchy with one Crown, to a Tyranny with ſo many Heads? If it were ſo that all *Free-States*, as they call themſelves, had all equal power, it would be ſo much the worſe; all theſe kinds of Government have their continuation and ſubſiſtance upon this only ground, *viz.* That neceſſity and craft drive them to come ſo near to Monarchy, and ſometimes to an abſolute Monarchy, when

your

you reckon your *Hoghen moghens* only by the Pole, and not by the Polar Star, that commonly is fixed amongſt them, about which all the reſt move and turn. But what do we talk of Monarchy, or Ariſtocracy, or Democracy! behold, a well-regulated Parliament, ſuch a one as ours might have been, and ought to be, hath the benefit and goodneſs that is in all theſe three kinds of Governments; of *Monarchy* in the King, of *Ariſtocracy* in the Peers, of *Democracy* in the Houſe of Commons, where the acerbities of any one, is taken away by their being all three together: but if one will be all, then all will be nothing. This ſtupendiouſly Wiſe, and Noble way of Government, had it's diſſolution, by inverting the courſe it took in it's original. When the firſt *William* had conquered the Nation, the *Normans* would not admit that any Laws ſhould be obſerved, or Rules obeyed, but only the will of the Conquerour; and why ſo? but becauſe thereby the Conquerour might take away the Eſtates of any *Engliſh man*, and give them to the Conquering *Normans*. But in proceſs of time, when theſe *Normans* became *Engliſh*, they began to inſiſt a little upon *meum* and *tuum*, and would know the what that was belonging to the King as a King, and to themſelves as Subjects: for by the former Rule, the King might as well take away the Eſtate from one *Norman*, and give it to another, as he did formerly from the *Engliſh*, and give them to his *Normans*: wherefore they would have no more of that, but joyntly and unanimouſly Petitioned the King to the ſame effect: The King thought it reaſonable, condeſcends to their deſires; conſultation was about the premiſes; the reſult of the Conſultation was, That the King ſhould iſſue out Writs to the *Lords Spiritual* (who in thoſe days were thought the Wiſeſt and moſt Conſcientious) to reaſon with the King, and adviſe with him, as well concerning the bounding

ding of the Ocean of Soveraignty, as bridling in the petty Rivers of private intereſt. Theſe Spiritual Lords thought it a work of too high a nature for their private undertakings; wherefore they ſupplicated his Majeſty, that the *Lords Temporal* might be alſo ſummoned by Writ, and joyn with them in the ſame Authority: 'twas done accordingly; being done, they both thought it a buſineſs ſo tranſcendent, and of ſo univerſal concernment, that they found a way to involve the whole Nation in a joynt conſent, which was, that all Free-holders in the Kingdom, in their ſeveral Precincts, might by the election of two in every County, diſembogue all their Suffrages into theirs, and ſo remain the Countries Proxies, to Vote for, and be directed by their ſeveral Countries; and thus the Commons were brought in: but behold the Viper, that eats through the ſides of its own Parent! behold the Aſſes foal, who when ſhe hath done ſucking, kicks her own Dam!

The King brings in the Lords Spiritual, the Lords Spiritual bring in the Lords Temporal, both bring in the Commons; the Commons deſtroy both, both deſtroy the King. Neither was *Kingſhip* (as they call it) and *Epiſcopacy* better rewarded, for being the principal, and ſo zealous Reformers of the Goſpel, to have both their Crowns and Miters broke in pieces by the ſame Hammer of Reformation, and the walls of their Palaces mingled with Abby-duſt; caſting thereby ſuch a blot upon the very name of *Reformation*, that it will ſcarce be legible by Chriſtians: except what went before, and what may follow after, may help the future ages to the true ſence and meaning of the word. Thus Rivers run backwards, and drown their own Head; thus the monſtrous Children, who are born with teeth in their mouths, bite off the nipple, and ſtarve themſelves for lack

of ſuſtenance: thus blind *Sampſons* revenge themſelves upon their enemies, by pulling down the houſe upon their own heads: thus the Forms of the moſt glorious Government of a Church and State, are wounded to death through the ſides of *Reformation*. If you are not, I am ſure you will ere it be long be ſatisfied, that all the ſpecious pretences of popular Government, Free-State, Liberty of the Subject, are but figments and deluſions of the people, obtruded by vain-glorious and haughty men, who knowing that they could not be that one Governour of all the reſt, yet they hope to be one of many. Thus fooliſh Children ſet their Fathers barns, full of Corn, on fire, to warm their hands, when they are ready to ſtarve for lack of bread. Who had not rather live under a Government, wherein a man is only bound to ſubmit to him whom it is honour to obey, than to live under a Government where every man is a ſlave, becauſe every one is a Maſter? Finally, my opinion is this; *I had rather have my liberty to kneel before a Throne, than to be the talleſt man in a crowd, and ſhould think it more for my eaſe and honour.*

CHAP. XIV.

That there is no ſuch thing as a Free-State *in the World.*

IF by a Free-State, you mean a people who have ſhook off their Allegiance to their Prince, there are many ſuch Free-States to be found: but a beggars-buſh, or a company of *Gypſies* (who propound to themſelves new Laws, renouncing the old, and yet chuſe a King and Queen

Queen amongſt themſelves, pleaſing one another with a ſelfe-conceited opinion of a thing they call Liberty, which is no otherwiſe than an ignoble bondage of their own chooſing, preferring the Correction of a bundle of Rods (becauſe their own hands have made them) before the ſwaying of a Scepter, which God himſelf hath put into their Soveraignes hand) is as good a Commonwealth, or Free-State, as the beſt. But if you mean by a Free-State, a freedom from Tyranny, you will be as far to ſeek for any ſuch thing in *rerum naturæ*, as for a reaſon why Tyranny may not be in many, as well as in one: But if you mean by freedome, an exemption from all ſuch Tyrannical Oppreſſions as are expreſſed in the Petition of Right; I ſee not why ſuch a Free-State may not be under a Monarchy: certainly I have ſeen ſuch Petitions, and Inſtances, during the late King's Reigne, as having relation to Free-born people of *England*, and ſhould think that the *Magna Charta* defended by one, who had power to make it good againſt the infringement of many breakers, and by a Parliament of many, authorized to the ſame purpoſe againſt the peſſundation of it by any one, be it by the higheſt, may be as good a way to make, preſerve and keep a Nation free, as well as the intruſting of a Nation's freedom into the hands of a few, whoſe Independency deny all remedies to be either above or below them. It may be, it will not be thought tedious, if I entertain your eye and conſideration with ſome obſervations of my own, in thoſe Free-ſtates of Chriſtendome (as they call themſelves) wherein I have been. I ſhall begin with the Free-State of *Genoa*, wherein I have been reſident ſome time; and the rather, becauſe whilſt *England* was a Kingdom, they could

not have the face to ſtand in any competition with us; but now the King's arms were cut off as well as his head, how ſhould we do to make a diſtinction between them and us? for both the State of *Genoa*, and the State of *England*, give the very ſame Coat of Arms, and Saint *George* is both our Patrons: Certainly *England* muſt give the Half-moon as the younger brother; and why ſhould not the Moon creſcent follow after, now the *Turkiſh Alcoran* is come before?

When the overſpreading *Roman* Monarchy, like *Nebuchadonozors* overgrown and lofty tree, was brought onely to a ſtump chained to the ground, and when the Keys of Heaven and Hell had ſo well fitted the locks belonging to the Gates of *Rome*, as to give way to the entrance of that High Prieſt into the Imperial ſeat; then was *Genoa* a lop of that great fall: and ſoon after it was wrought into the bundle or faggot of a Common-wealth, until ſuch time as *Charles the great* recovered all his Right in *Italy*, ſaving onely the *Holy Land*, whoſe Princely ſword could never ſtrike at the already cloven Miters, but at Helmets.

Amongſt other Countries whoſe ſubduements acknowledged *Charles* to be the *Great*, *Genoa* was one; which City was no leſs happy than famous, in affording a man who honoured her Walls, with making it known unto the world, that he came out of them under the name of *Andreas Dory*, a *Genoeſe*: this famous *Andreas Dory* was a zealous Common-wealth-man, and one of the new Gentlemen, as they call'd themſelves, (for you muſt underſtand, that when theſe States-men had ſhook off the yoke of Soveraignty, they expelled all their Gentry or Nobility; which no

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ſooner done, but they made a new Gentry or Nobility amongſt themſelves) and being a deſerving man, the Emperour *Charles the Great* will'd this *Andrea Dory* to ask and have what he deſired of all that he had Conquer'd: he asked *Genoa*; the Emperour gave it him, to do with it what he pleaſed: he gave it the Citizens, together with all their Liberties, and former Freedoms, upon this condition, That they ſhould recal the old Gentry in again, and ſettle them in all their Rights and Priviledges: which being aſſented unto, *Genoa* became a Free-State again; but behold the Freedom, or rather the Power and bonds of love and gratitude! neither the old or new Gentry, nor the Common people, would allow of any thing that was ſaid, or to be done, but what this *Dory* ſhould command or ſay: nor was there a more abſolute and powerful Monarch upon the earth than he; and whilſt he liv'd he did continue ſo, becauſe the people would obey; but being once dead, they ſoon found they did obey, becauſe they muſt: Yet ſtill it muſt be a *Free-State*, becauſe *Libertas* was written over the Senate-Houſe, and City-Gates; but neither within their Senate, or their Walls, was there ever ſuch *Tyranny* over the Common people, or the Citizens, than hath been all along, and is at this day practiſed by *ſome few*, who ſpit Monarchy in the face, and make no bones to ſwallow down all its adjuncts; exerciſing their ſeveral Tyrannies with this juſtification, that they are the *Supreme Authority*, whilſt they deny *Supremacy*; gulling the people into a ſottiſh belief, that they are not ſuppreſſed by one hand, becauſe it hath many fingers. I ſhall inſtance unto you one particular, which was done whilſt I was there, whereby you may eaſily judge in what Free ſtate their Commons

mons live: There was a ſubſtantial Citizen, between whom, and a Moble *Genoeſe* there hapned ſome grudge: this Senator ſtudies a revenge; and thus he intends it to be put in execution: He gives command to one of his *Braves* (ſo ſo they call their Executioners) to kill this Citizen: this Slaughter-man being (by reaſon of ſome former obligations) ſtruck with ſome remorſe of doing ſo high an act of ingratitude to one who had ſo well deſerved at his hands, diſcovers the whole plot to his ſo much reſpected Patron; who very much acknowledges & commends the ingenuity of this diſcoverer, bids him to follow him, where he leads him over a trap, where the leader knew full well how to order his ſteps ſo that he might advance ſafely over the place; but the follower (ignorant of theſe obſervations) muſt needs fall down a precipice no leſs terrible, than deſtructive: the poor man is ſlain: this perfidious murderer watches his opportunity of meeting the deſigner of his death in the *Mercato*, gently takes him by the arm, and deſires to ſpeak a word with him: they withdraw themſelves out of the walk to a private corner: the Citizen tels this Noble-man that his ſervant had betraid him, in diſcovering his deſigne to him on whom it ſhould be executed; in deteſtation of which perfidiouſneſs, he had given him the reward of a Traytor (declaring the manner and form as is expreſſed) and deſired in all humility he would be pacified, and that whatſoever differences were between them, he would be pleaſed to be his own Judge. Whereupon they both became Friends, no leſs ſatisfaction being acknowledged by the one, than ingenuity on the other party. Such ſhifts as theſe, are theſe Free-born people fain to make, to appeaſe the wrath and fury of their Lords and Maſters. In a word, as their Territorie is no other than

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a continued breach of three hundred miles along the ſea-ſhore, ſo the Inhabitants live no otherwiſe than do the fiſhes in the Sea, the greater devour the leſs. *And thus where there is no King in Iſrael, but every man doth that which is good in his own eyes*, it cannot be otherwiſe.

From thence I went unto the Free-ſtate of *Lucca*, and there I found the *Free-men* to have *ſix Princes* every year; and the Senate chuſing ſix men, who elect a Prince for the Common-wealth every two moneths. This Prince aſcending his Throne up theſe ſix ſteps, acts what he pleaſeth: nor have the common people any more liberty, than the moſt rigid *Calviniſt* will allow a Papiſt free-will: Neither is there any other difference between this Government of the *Free-State* of *Lucca*, and the Empire of *Germany*, but that the one have ſo many Prime chuſers, and the other ſo many Prince Electors; the one keeps it within the houſe of *Auſtria*, and the other keeps it out of the houſe of the *Medices*.

I went from thence unto the Ancient Commonwealth of *Venice*, whoſe Government (if any) I ſhould approve of, becauſe they never revolted from a better: but yet I muſt tell you, that at my firſt entrance into that City, I found the people full of Complaints of the heavy Taxes, Exorbitant Power, and Arbitrary Government, which ſeized upon all their Plate, and what other goods of value they had, for the uſe of the State, toward the maintenance of a War which was both fooliſhly begun, and moſt careleſly run into by their Truſtees or Repreſentatives: for the Pope of *Rome* had certain intelligence that the *Turk* was preparing to make War againſt ſome part of Chriſtendom: the Pope ſends to all the Frontier Princes of Chriſtendom, adviſing them they ſhould all agree, as one man, to make it their own caſe; and that they would

would aſſiſt one another, on what part of Chriſtendom ſoever the ſtorm ſhould fall; and that the ſeveral Embaſſadours would take it into conſideration, about proportioning every Prince or State according to their abilities, for their ſeveral ſupplies of men and money: to which they all ſoon condeſcended, except the *Venetian*, who told the reſt, that there was a League between the *Grand Signor* and the *Venetians*, and therefore they were not to fear any ſuch War to be intended againſt them. To which it being demanded, that if the *Turk* prevailed againſt other parts of Chriſtendom round about the *Venetians*, whether they thought he would let the *Venetians* alone at laſt? or whether the *Venetians* thought ſo or no, whether they did not think themſelves bound in honour and Chriſtianity to defend their neighbour-Chriſtians againſt ſo common an Enemy? To which it was anſwered by the *Venetians*, That the very entring into ſuch a League and Covenant with them, were enough to break the Peace between them and the *Turk*. Whereupon the *Junctο* was diſſolved, and every tub was fain to ſtand on his own bottom. But it fell out that (by the Machiavilianiſm of the Cardinal *Richlieu*, who taught and perſwaded the *Turk* to break the League between him and the *Venetians*, becauſe he would not have the *Venetians* to lend the Emperour ſo much mony, but find them ways how to diſburſe it otherwiſe) the *Turks* waged War onely againſt the *Venetians*, and none elſe; whereupon they were fain to endure the whole brunt of the War themſelves, and had no-body to help them: this being ſo grievouſly found fault with by the Common people, and their goods taken away *ad placitum*, their perſons preſt *de bene eſſe*, whether they thought ſo or no; I would fain know what liberty theſe people had, who could find ſuch faults without remedies, and

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loſe their goods without redreſs? what liberty is there in having freedom in the *State*, and none in the *Condition*? I ſhall part with my children with tears in mine eyes, and through the ſame water behold the word *Libertas* written upon the *Rialto*; what am I the better for this freedom? Am I robbed of all my money, becauſe one thief takes it away? and am I not rob'd becauſe ſix or ſeven lay hold upon me? Believe it, I never heard ſuch complaints, neither in the King or Parliaments time, of Oppreſſion and Tyranny, as I heard in this City, during the time that I was there; and this not onely during the War, but alſo in the times of peace: five or ſix men rule the whole State, and it may be the Prince none of them neither. I ſhall relate unto you a ſtory of one *Loridan*, a Noble *Venetian*, who keeping a Courtiſan, on whom he was intended to beſtow a favour, he went into a rich Shop to buy ſome cloth of gold to make her a Gown: the Prentice was onely in the Shop, whom he commanded to cut out ſo much of ſuch a piece as the Taylor gave directions; which done, he will'd the Prentice to tell his Maſter, that he would be accomptable to him therefore: the Boy excus'd himſelf, he being but a Servant, and not having any ſuch directions from his Maſter, not doubting, but that if his Maſter were there, he would willingly truſt him for what he ſhould be pleaſed to command. The Noble *Venetian* takes his leave, willing the Boy to tell his Maſter, that he ſhould rue the day that ever he kept ſuch a ſawcy Boy to give him ſuch an affront: and ſo departed in great fury. The Maſter of the Shop preſently coming in, and hearing the relation of what had hapned, tore his hair, wrung his hands, ſtampt upon the ground, and like a mad-man cryed out, that the Boy had undone him, and all his poſterity; takes the whole piece with him, follows this Noble *Venetian* to his Curti-

ſans, offers to bribe the Curtiſan with the whole piece, if ſhe would intermediate for him; who with much difficulty, and many pleadings, ſo appeas'd his wrath, that he was ſatisfied. And this was as common for a *Senatour* of *Venice* to do, as for a *Parliament-man* to pay no debts.

Neither is there any Law or Juſtice to be had againſt any of theſe Stateſmen. There was a Noble-man who was an *Auſtrian* both by birth and Family; and being a Traveller, chanc'd to caſt his eys upon a fair and vertuous Lady; who in every reſpect were deſerving of each other: This Noble man had no ſooner made his mind known unto his *Paragon* for beauty, but he was ſoon obſtructed with a Corrival who was a *Nobile Venetiano*; who perceiving his Miſtreſs affections to this ſtranger to be more liberally expreſſed than unto him, contrives his death, and ſoon effects it: ſhe loving her Martyr more than either others conceived, or ſhe her ſelf could brook ſo great a croſs concerning them, ſtudies revenge, and being an *Italian*, found her ſelf eaſily prompted by her own natural inclination: ſhe pretends much love, that ſhe might the better put in execution her greateſt hatred; gets him into a chamber, where ſhe prays him to reſt himſelf in a Chair; wherein he was no ſooner ſat, but his arms and thighs were caught with Springs; and being thus faſtened, ſhe murders him with her own hands, and flies for ſanctuary to the next *Nunnery* within the Popes Dominions, leaving behind her, by the murdered, theſe words, written with her own hand in a piece of paper; *Becauſe there is no Juſtice to be executed againſt a Noble Venetian, I have been both Judge and Executioner my ſelf.*

Men may talk what they will, and fancy what they pleaſe; but there is no more difference, in point of free-

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dom, between a *Monarchy* and a *Free-State* (as they call it) than there is between a High Sheriff of a Shire, and a Committee of a County: *Utrum horum mavis accipe.*

Now for the *Free-State* of our Neighbour *Netherlands*, otherwiſe called *the States of Holland* (who have ſprung up (as all other *Free-States* will do at laſt) *from the ſubmiſſive and humble ſtilings of the* diſtreſſed, *to the* High and Mighty: The particulars which occaſioned their revolt from their Soveraign the King of *Spain* I ſhall not inſiſt upon, but refer you to the *Spaniſh* and *Netherland* Hiſtories; onely I ſhall hint upon the main inducements to their Rebellion; *viz. Religion* and *Freedom.*

For the firſt; There is not a People amongſt whom the Name of God is known, to whom Religion is a greater ſtranger, than unto theſe *ſtilers* of themſelves *Reformed Proteſtants:* for if this *Free State*, who allow all Religions, both of the *Jews* and *Gentiles*, whoſe ſeveral Churches own, in Capital letters over their doors, the ſeveral Sects of Religions, to which each Libertine is inclined, be Religious, then the *Pantheoniſts* were as truly Reformed and Religious as the *Amſterdamians.* But as he, who ſacrificed to all the Gods in general, muſt needs have ſacrificed unto the true God, and yet know him not, becauſe he joyned others with him, who was to be worſhipped alone: ſo that Country which embraceth all Religions, happily may have the true Religion amongſt them, and yet have no Religion, becauſe they admit of many, being there is but one. This I ſpeak in reference to the Country, not to particular men.

Neither is there a ſort of Chriſtians in the world who are leſs ſervants unto Chriſt, if it be enough to make them ſo, to be the greateſt prophaners of his day: for the Sabbath is onely diſtinguiſhed from other daies by a

Sermon in the Church, and the Alehouſe being full of Mechanicks, drinking and carouſing from morning until night: the ſhops are open, and buying and ſelling all the day long; excepting half the window, which is to diſtinguiſh the day; but the door is open to let in the buyers, and the other half of the window to let in the light. And wonderfully ſtrange it is, and remarkable to conſider, how theſe people, who ſhook off their Allegiance to their Prince upon pretences of Reformation, ſhould be ſo beſotted, as to fall into ſuch a ſtrange and unheard-of prophaneneſs of him, and the day whereon Chriſt himſelf is to be worſhipped, as in their Metropolis, or chief City, to have a dog-market kept, to the utter ſcandal of true Religion, and Chriſtianity it ſelf. This is no more than what I have ſeen; and if it were not true, it were eaſily returned upon my ſelf, as the greateſt impudence that could be imagined. But O the partiality of the Picture-drawer, when he receives large wages for a ſimilitude! he inſults over his own work onely becauſe it is like, when the face it ſelf is moſt abominable.

Now for their freedome from Tyranny and oppreſſion. If the *Turks* or *Tartars* had conquered them, they never would (nor never did where-ever they extended their Dominions) impoſe ſuch Taxes and Rates as they have impoſed on one another, incredible; even to the full value of the ſeveral Commodities which run through their natives hands. But you will aſk me, How it is poſſible they ſhould live then? to which I anſwer you, By ſharking and cozening ſtrangers: Let any Forraigners come there and aſk for a dinner, and for ſuch a dinner as they may well afford for eight pence apiece, they will aſk you five ſhillings a man: find but the leaſt fault with them, and they will demand twelve pence apiece more for fouling of linen; and if you ſeem angry at that, you

ſhall

ſhall mend your ſelf with the payment of ſix pence apiece over and above for fouling the room: and ſeek a remedy, and you ſhall be told, the Prince of *Orange* himſelf if he were there, could not help it: *altemael* is all the reaſon they will give you: If in ſadneſs you complain of ſuch abuſes to indifferent Judges, they will tell you, that the States do lay ſuch heavy Taxes upon the Inhabitants, that they are fain to fly to ſuch ſhifts for their ſubſiſtance. Thus men pleaſed with the itch of Innovation, are contented to ſcratch the blood out of their own bodies, till they feel the greateſt ſmart; rather than their Phyſician ſhould let out a little ſpare blood, to cure the Diſeaſe, and preſerve them in good health. But you will ſay, That for all this, they thrive and proſper abundantly. So do the *Argier's men*, but with what credit and reputation in the eye of the world? I believe both alike. It was not their ſtrength or Policy, which brought them to this height and flouriſhing condition; but it was our policy of State, in emulation to other Princes, which helped theſe Calfs to Lions hearts, teeth, and claws, until the High and Mighty *Butter-Boxes* ſtood in competition with the Crown: and I am afraid, the ſiding with ſuch Rebels, hath turned Rebellion into our own boſoms, as a juſt Judgement from that God who is a Revenger of all ſuch Iniquities. They may call it *the School of War*, whilſt wanting a good Cauſe, it could be no otherwiſe than the Ghriſtians ſhambles. I ſhould be ſorry that *Holland* ſhould be the *Engliſh-mans* Looking-glaſs, a Spur for his feet, or a Copie for his hand. I hope the hand of Providence will cure us, like the Phyſitian, who cur'd his Patient by improving his Diſeaſe from a gentle Ague, to a high Fever, that he might the better help him.

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